Rule and Exercises

Holy Dying:

In which are Described

The MEANS and INSTRUMENTS of Preparing ourselves and others respectively for a bleffed Dearh; and the Remedies against the Evils and Temptations proper to the State of Sickness:

Together with

Prayers and Acts of Vertue to be used by Sick and Dying Persons, or by others standing in their Attendance.

To which are Added,

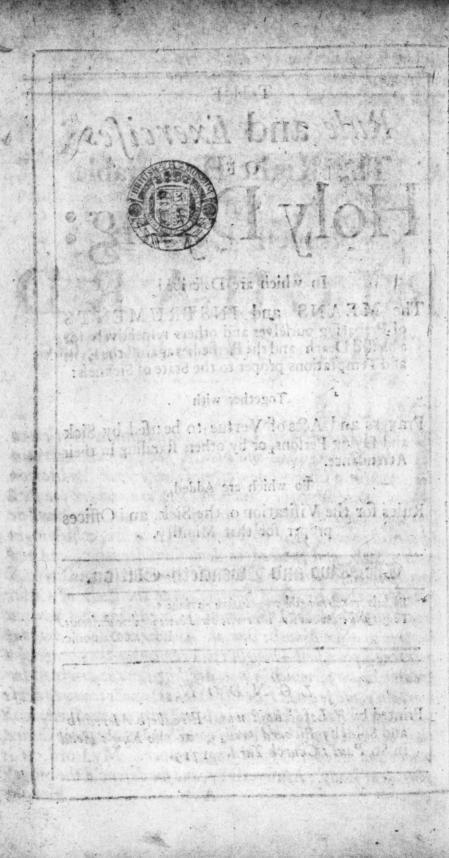
Rules for the Visitation of the Sick, and Offices proper for that Ministry.

The Two and Twentieth Edition.

Τὸ μέν τελοπίσαι ή πεωρωμένη κατίκει ε. Τὸ ἢ καλῶς ἐποθανείν, Ἰδων τοῖς σπεθαιος ή ενοις ἀπίνομε. Πος. ad Demonic.

LONDON.

Printed by J. L. for Royfon and Elizabeth Meredith: and Sold by Richard Wilkin, at the King's Head in St. Paul's Church-Tard. 1715.



Honour lond to long of Manner and the lained Monne

The Epille Delice

The Right Honourable

Noblest LORD,

RICHARD

EARL of CARBERT, &c.

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and non you conversed of the

My LORD,

Am treating Your Lordship as a Roman Gentleman did St. Augustin and his Mother : I shall entertain you in a Charnel-house, and carry your Meditation a while into the Chambers of Death, where you shall find the Rooms dress'd up with melancholick Arts, and fit to converse with your most retired Thoughts, which begin with a Sigh, and proceed in deep Consideration, and end in a Hely Resolution. The Sight that St. Augustin most noted in that House of Sorrow, was the Body of Calar cloathed with all the Dishonours of Corruption that you can Suppose in a Six Months Burial. But I know that, without pointing, your first Thoughts will remember the Change of & greater Beauty, which is now dressing for the brightest Immortality, and from ber Bed of Darkness calls to you to dress your Soul for that Change which shall mingle your Bones with that beloved Duft, and carry your Soul to the same Choire, where you may both fit and fing for ever. My Lord, it is your dear Lady's Anniversary, and she desero'd the biggets Honour.

The Epistle Dedicatory.

Honour, and the longest Memory, and the fairest Monument, and the most folern Mourning: And in order to it, give me leave, (My Lord,) to cover her Herfe with these following Sheets. This Book was intended first to minister to her Piety; and she desir'd all good People Should partake of the Advantages which are here recorded: She knew bow to live rarely well, and the defir a to know bow to die; and God taught ber by an Experiment. But fince her Work is done, and God supplied her with Provisions of his own, before I could minifier to her and perfect what she defir'd, it is necessary to present to your Lord-Ship those Bundles of Cypress which were intended to dress her Closet, but come now to dreft her Herse. My Lord, both your Lordship and myself have lately seen and felt Such Sorrows of Death, and Such fad Departure of dearest Friends, that it is more than high time we should think our selves nearly concerned in the Accidents. Death hath come So near to you, as to fetch a Portion from your very Heart; and now you cannot chuse but dig your own Grave, and place your Coffen in your Eye, when the Angel bath dreffed your Scene of Sorrow and Meditation with fo particular and So near an Object; And therefore, as it is my Duty, I am come to minister to your pious Thoughts, and to direct your Sorraws, that they may surn into Vertues and Advantages.

And fince I know your Lordship to be so constant and negular in your Devotions, and so tender in the Matter of Justice, so ready in the Expressions of Charity, and so apprehensive of Religion, and that you are a Person whose Work of Grace is opt, and must every Day grow toward thase Degrees, where when you arrive, you shall relumph over Imperfection, and chuse nothing but what may please God; I could not by any Compendium conduct and assist your pious Purposes so well, as by that which is the great Argument and the great Instrument of Holy Li-

ving, the Consideration and Exercises of Death.

My Lord, It is a great Art to die well, and to be learn'd by Menin health, by them that can discour se and consider, by

The Epifile Dedicatory:

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by these whose Understanding and Alls of Reason are not abased with Fear or Pains : And as the greatest Part of Dearb is pelled by the preceeding Years of our Life, so also in those Years are the greatest Preparations to it and he that prepares not for Death before his left Sickness, is like him that begins to study Philosophy when he is going to dispute publickly in the Faculty. All that a sick and dying Man can do, is but to exercise those Vertues which be before sequired, and to perfed that Repentance which was begun more early. And of this (My Lord,) my Books I think, is a good Testimony, not only because it repre-Sents the Vanny of a late and fick-bed Repentance, but because it contains in it so many Precepts and Meditations, so many Propositions and various Duties, such Forms of Exercise, and the Degrees and Difficulties of fo many Graces which are necessary Preparatives to a Holy Death, that the very learning the Duties requires Study and Skill, Time and Understanding in the Ways of Godliness; and it were very vain to fay so much is necessary, and not to suppose more Time to learn them, more Skill to practife them, more Opportunities to defire them, more Abilities both of Body and Mind, than can be supposed in asick, amazed, timorous and weak Person, whose natural Alts are disabled, whose Senses are weak, whose difeerning Faculties ore lesened, whose Principles are made intricate and entangled, upon whose Eyes sits a Cloud, and the Heart is broken with Sickness, and the Liver pierced through with Sorrows, and the Strokes of Death. And therefore, (My Lord,) it is intended by the Necessary of Affairs, that the Precepts of dying well be Part of the Studies of them that live in Health, and the Days of Difcourse and Understanding, which in this Case bath another Degree of Necessity Superadded; because in other Notices, an imperfed Study may be supplied by a frequent Exercise and a renewed Experience, bere if we practice imperfectly once, we shall never recover the Error: For we die but once; and therefore it will be necessary that our Skill

The Bpille Dedicatory.

Skill be more exact; finee is as not so be mended by trial but the Actions must be for ever left imperfect, unleft the Hubis be contracted with Study and Consemplation before-hand. The interior of the study and consemplation before-hand.

And indeed I were pain, if I should invend this Book to be read and fludied by dying Perfonsy And they were vainer that shou'd need to be instructed in those Graces which they are then to exercife and to finish. For a fickbed is only a School of Severe Exercise in which the Spizis of a Man is seried, and bis Graces are rebearfed: And the Assistances which I have in the following Pages given to those Vertues which are proper to the State of Sickness, are such as suppose a Man in the State of Grace or they confirm a good Man, or they support the Weak, or add Degrees, or minister Comfort, or prevent an Evil, or cure the little Mischief's which are incident to tempted Persons in their Weakness. That is the Sum of the prefent Design, as it relates to dving Persons. And therefore I have not inferted any Advices proper to old Age. but fuch as are common to it and the State of Sickness. For I suppose very old Age to be a longer Sickness; it is Labour and Sorrow when it goes beyond the common Period of Nature: But if it be on this side that Period. and be bealthful; in the same Degree it is so, I reckon it in the Accounts of Life; and therefore it can have no distinct Consideration. But I do not think it is a Station of Advantage to begin the Change of an evil Life in: It is a middle State between Life and Death-bed: And therefore altho' it bath more of Hopes than this, and less than that; yet as it partakes of either State, fo it is to be regulated by the Advices of that State, and judged by its Sentences.

Only this: I defire that all old Persons would sadly consider that their Advantages in that State are very sew, but their Inconveniences are not sew; their Bodies are without strength, their Prejudices long and mighty, their Vices (if they have lived wicked) are habitual, the Occasions of the Vertues not many, the Possibilities of some

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The Epiftle Dedicatoryl

(in the Matter of which they fland very guilty) are past. and shall never return again, (Such are Chaftity, and many Parts of Self-denial;) that shey have Jome Temptations proper to their Age, as Pecuifoness and Pride. Coverousness and Talking Wilfulness und Unwillingness so tearn; and they think they vel qui nil rectum nifi quod placuit

are protetted by Age from Whi ducune: learning a new, or repen- Vel quia airpe putant parere minoribus, ting the old and do not Imberbes didicere, fenes perdends fateri. + leave, but change their + Tenellis adhae infantie fue perfusio-Vices: And after all this, nibus in senecture puerascunt.

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pentance is past, as we see it true in very many; or it is expiring and toward the Sun-fet, as it is in all: And therefore altho' in these to recover is very possible, yet we may also remember that in the Matter of Vertue and Repensance, Possibility is a great way off from Performance; and how few do repent, of whom it is only possible that they may? And that many things more are required to reduce their Possibility to all; a great Grace, an assiduous Ministry, an effective Calling, mighty Assistances, excellens Counsel, great Industry, a watchful Ditigence, a welldisposed Mind, passionate Desires, deep Apprehensions of Danger, quick Perceptions of Duty and Time, and God's good Bleffing, and effectual Impression, and seconding all this, that to will and to do may by him be wrought to great Purposes, and with great Speed.

And therefore it will not be omifs, but it is hugely necessary that these Persons who have lost their Time and their blessed Opportunities should have the Diligence of Touth, and the Zeal of new Converts, and take Account of every Hour that is left them, and pray perpetually, and be advised prudently, and fludy the Interest of their Souls carefully with Diligence, and with Fear; and their old Age, which in effect is nothing but a continual Deathbed dressed with some more Order and Advantages, may be a State of Hope, and Labour, and Acceptance, through the infinite Mercies of God in Fesus Christ.

The Epifile Dedicatory

But concerning Sinners really under the Arrest of Depths Ged hath made no Dearb bed Covenent, the Scripture buth recorded no Promifes, given no Instructions, and therefore I had none to give, but only the fame which are to be given to all Men that are alive, because they are for and because it is uncertain when they shall be otherwise. But then this Advice I also am to insert, That they are the smallest Number of Christian Men, who can be divided by the Characters of a certain Holiness, or an open Villany: And between these there are many Degrees of Latitude, and most are of a middle Sort, concerning which we are tied to make the Judgments of Charity, and possibly God may do so too. But however, all they are such to whom the Rules of Holy Dying are useful and applicable, and therefore no Separation is to be made in this World. But where the Cafe is not evident, Men are to be permitted to the unerring Judgment of God; where, it is evident, we can rejoice or mourn for than that die.

In the Church of Rome they reckon otherwise concerning fick and dying Christians than I have done. For they make Profession, that from Death to Life, from Sin to Grace, a Man may very certainly be changed, the the Operation begin not before his last Hour: And halt this they do upon his Death-bed, and the other half when he in his Grave: And they take away the eternal Punishment in an Instant, by a School-Distinction, or the Hand of the Priest; and the temporal Punishment Shall flick longer, even then when the Man is no more measured with Time, baving nothing to do with any thing of or under the Sun: But that they pretend to take away too, when the Man is dead; and God knows, the poor Man, for all this, pays them both in Hell. The Distinction of Temporal and Eternal is a just Measure of Pain, when it refers to this Life and another: But to dream of a Punishment temporal when all bis time is done, and to whink of Repentance when the Time of Grace is past, are great Errors, the one in Philosophy, and both in Divinity, bus enfinise Mercies of in Felies Christs

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The Epistle Dedicatory.

and are a huge Folly in their Pretence and infinite Danger if they are believed, being a certain Destruction of the Necessity of boly Living when Men dere trust them and live at the rate of fuch Dodrines. The Secret of thefe is foon discover'd; for by such means, though a holy Life be not necessary, yet a Priest is; as if God did not appoint the Priest to minister to holy Living, but to excuse it; so making the holy Calling not only to live upon the Sins of the People, but upon their Ruin, and the Advantages of their Function to Spring from their eternal Dangers. It is an evil Craft to serve a temporal End upon the Death of Souls; that is an Interest not to be bandled but with Nobleness and Ingenuity, Fear and Caution, Diligence and Prudence, with great Skill and great Honesty, with Reverence, and Trembling, and Severity: A Soul is worth all that, and the Need we have requires all that: And therefore those Doctrines that go less than all this are not friendly, because they are not safe.

I know no other difference in the Visitation and Treating of sick Persons, than what depends upon the Article of late Repentance: For all Churches agree in the same essential Propositions, and assist the Sick by the same internal Ministeries. As for external, I mean Unction. used in the Church of Rome, since it is used when the Man is above half dead, when he can exercise no All of Understanding, it must needs be nothing; for no rational Man can think that any Ceremony can make a Spiritual Change, without a Spiritual Act of him that is to be changed; nor work by way of Nature, or by Charin, but Morally, and after the Manner of reasonable Creatures: And therefore I do not think that Ministry at all fit to be reckon'd among the Advantages of fick Persons. The Fathers of the Council of Trent first disputed, and after this manner at last agreed, that extreme Unction was instituted by Christ: But afterwards, being admanished by one of their Theologues, that the Apostles ministred Unction to infirm Reaple before they were Priests, (the Priestly

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Priefly Order, according to their Dollrine, being cotlated in the Institution of the last Supper) for fear that it shou'd be thought that this Unction might be administred by him that was no Priest, they blotted out the word [instituted] and put in its stead [insinuated] this Sacrament, and that it was publish'd by St. James. So it is in their Doctrine: And yet in their Anathematisms they curse all them that shall deny it to have been finflitured] by Christ. I shall lay no more Prejudice against it, or the weak Arts of them that maintain it, but add this only, that there being but Two Places of Scripture pretended for this Ceremony, some chief Men of their own Side have proclaimed these Two invalid as to the Institution of it : For Suarez fays, That the Unction used by the Apostles, in St. Mark 6. 13. is not the same with what is used in the Church of Rome; and that it cannot be plainly gather'd from the Epiftle of St. James, Cajetan affirms, and that it did belong to the miraculous Gift of Healing, not to a Sacrament. The fick Man's Exercise of Grace formerly acquired, his perfecting Repentance begun in the Days of Health, the Prayers and Counfels of the Holy Man that ministers, the giving the Holy Sacrament, the Ministry and Assistance of Angels, and the Mercies of God, the Peace of Conscience, and the Peace of the Church, are all the Assistances and Preparatives that can belp to dress his Lamp. But if a Man Shou'd go to buy Ovl when the Bridegroom comes, if his Lamp be not first furnish'd and then trimm'd, that in this Life, this upon his Death-bed, his Station shall be Without-doors, bis Portion with Unbelievers, and the Unction of the dying Man shall no more strengthen his Soul than it cures his Body. and the Prayers for bim after his Death shall be of the Same Force as if they shou'd pray that he shou'd return to Life again the next Day, and live as long as Lazarus in bis return. But I consider, that it is not well that Men shou'd pretend any thing will do a Man good when he dies; and yet the same Ministries and ten times more Assist ances

The Epiftle Dedicatory.

ances are found for forty or fifty Years together to be ineffectual. Can extreme Unction at last cure what the Holy
Sacrament of the Eucharist all his Life-time could not do?
Can Prayers for a dead Man do him more good than when
he was alive! If all his Days the Man belong'd to Death
and the Dominion of Sin, and from thence could not be
recover'd by Sermons, and Counsels, and perpetual Precepts, and frequent Sacraments, by Confessions and Absolutions, by Prayers and Advocations, by external Ministries and internal Acts; it is but too certain, that his
Lamp cannot then be furnished: His extreme Unction is
only then of use, when it is made by the Oyl that burned
in his Lamp in all the Days of his Expellation and waiting
for the coming of the Bridegroom.

Neither can any Supply be made in this Case by their Practice of Praying for the Dead: Tho they pretend for this the fairest Precedents of the Church, and of the whole World. The Heathens, they say, did it, and the Fews did it, and the Christians did it: Some were baptized for the Dead in the Days of the Apostles, and very many

Dead for so many Ages
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so, and did so: The Heathens
t prayed for an easie Grave,
and a perpetual Spring,
that Saffron would rise
from their Beds of Grass.

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Tertul de Monog. S. Cyprian. L. r. Ep. 9. S. Athan. Q. 33. S. Cyrill Myft. Cat. 5. Epiphan. Haref. 75. Aug. de Haref. c. 33. Concil. Carth. 3. c. 29.

† Dii majorum umbris tenuem & fine pondere terram,

Spirantesque crocos, & in urna perpetuum ver. Juven. Sat. 7.

from their Beds of Grass. The Jews prayed that the Souls of their Deadmight be in the Garden of Eden, that they might have their Part in Paradise, and in the World to come; and that they might hear the Peace of the Fathers of their Generation, sleeping in Hebron. And the Christians prayed for a joyful Resurrection, for Mercy at the Day of Judgment, for hastening of the coming of Christ, and the Kingdom of God; and they named all forts of Persons in their Prayers, all I mean but wicked Persons, all but them that lived evil Lives; they named Apostles, Saints

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Saints and Martyrs. And all this is nothing to their Purpole, or so much against it, that the Prayers for the Dead used in the Church of Rome are most plainty condemned, because they are against the Doctrines and Pradices of all the World, in other Forms, to other Purpoles relying upon distinct Doctrine, until new Opinions began to rife about St. Augustin's Time, and change the Face of the Proposition. Concerning Prayer for the Dead, the Church hath received no Commandment from the Lords And therefore concerning it we can have no Rules nor Proportions, but from those imperfect Revelations of the State of departed Souls, and the Measures of Charity which can relate only to the Imperfection of their prefent Condition, and the Terrors of the Day of Fudgment; but to think that any Suppletory to an evil Life can be taken from fuch Devotions, after the Sinners are dead, may encourage a bad Man to Sin. but cannot relieve him when be bath.

But of all things in the World, methinks, Men show'd be most careful not to abuse dying People; not only because their Condition is pitiable, but because they shall soon be discovered, and in the secret Regions of Souls there shall be an evil Report concerning those Men who have deceived them: And if we believe we shall go to that Plade where fuch Reports are made, we may fear the Shame and the Amazement of being accounted Impostors in the Presence of Angels, and all the wife holy Men of the World. To be erring and innocent is bugely pitiable, and incident to Mortality: that we cannot belp: But to deceive or to destroy so great an Interest as is that of a Soul, or to lessen its Advantages, by giving it trifling and falle Confidences. is injurious and intolerable. And therefore it were very well if all the Churches of the World wou'd be extremely curious concerning their Offices and Ministries of the Visitation of the Sick : That their Ministers they fend be boly and prudent; that their Instructions be severe and Safe; that their Sentences be merciful and reasonable; phat their Offices be sufficient and devout; that their Same At-

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Attendencies be frequent and long that their Deputarions be special and preuliar, that the Doctrines upon which they ground their Offices be true, material and boly. that their Ceremonies be few and their Advices wary. that their Separation be full of caution, their Judgments not remifs their Remissions not loose and distolute; and than all the whole Ministration be made by Persons of Experience and Charitys For it is fad thing to fee our Dead go out of our Hander They live incurroufly, and die without regard, and the last Scene of their Life, which should be dreffed with all privitual Advantages, is abused by Flattery and dufie Propolations, and lot go with Carele (nels and Follo. My Lord I have endeavour'd to cure some Part of the Evil as well as I sould, being willing to relieve the Needs of indigent Reopte in fueb Ways as I can; and therefore base described she Dusies which every fick Man may do latone and fuch in which he can be affelted by the Minister : And our the more confident that thefe my Endeavours will be she besser emersained, because they are the first entire Body of Directions for fick and dying People, that I remember to have been publish'd in the Church of England. In the Church of Rome there have been many; but they are dreffed with fuch Dollrines which are sometimes ufeless, sometimes buriful; and their whole Design of Ashitance, which they commonly yield, is at the best imperfect, and the Representment is too careless and loose for so severe an Employment So that in this Affair I was almost forced to walk alone; only that I drew the Rules and Advices from the Countains of Scripture, and the pureft Chanels of the Primitive Church, and was helped by some Experience in the Cure of Souls. Ishall measure the Success of my Labours, not by popular Noises, or the Sentences of curious Persons, but by the Advantage which good People may receive. My Work here is not to please the speculative Part of Men, but to minister to Practice. to preach to the Weary, to comfort the Sick, to affift the Penitent, to reprove the Confident, to strengthen weak Hands

The Bpiftle Dedicatory.

Hands and feeble Knees, baving fearce any other Possibi littles left me of doing Alms, or exercising that Charity by which we shall be judged at Doom's day. It is enough for me to be an Under-builder in the House of God and I glory in the Employment. I labour in the Foundations. and therefore the Work needs no Apology for being plain for the firong and well laid. But, (My Lord,) as mean as it is, I must give God thanks for the Delires and the Strength: And, next to bim, to you, for that Opportumity and little Portion of Leifure which I had to do it in For I must acknowledge it publickly (and besides my Propers, it is all the Recompence I can make you) my being quiet I owe to your Interest, much of my Support to your Bounty, and many other collateral Comforts I derive from your Favour and Nobleness. My Lord, because I much honour you, and because I would do bonour to my self, I have written your Name in the Entrance of my Book ! I am sure you will entertain it, because the Design related to your dear Lady, and because it may minister to your Spirit in the Day of Visitation, when God shall call for you to receive your Reward for your Charity and your noble Piety, by which you have not only endeared very many Persons, but in great Degrees have obliged me to be,

less, sometimes bert LORD, Noblest LORD, John and

Your Lordship's most Thankful's arec

forced to work alone, only that I drew the Rairs and the pure to week and the pure starters, and the pure force

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to preach to the Weary, to confort the Sick, to affift the Remitent, to reprove the Confident, to strengthen weak.

Hands

Changle of the Primitive Courch, and was helved by fine Experience in the Cure of Souls. That somewhere the Succelse of my Labours, not by popular Noifes, or the Sen-





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Consideration of the Vanity and Shortness of

Man's Life.

Man is a Bubble (said the Greek Proverb) Homobaut
which Lucius represents with Advantages and 5 as 3 pages its proper Circumstances, to this purpole, faying; All the World is a Storm, and rife up in their several Generations like Bubbles de feending a Jove plavio, from God and the Dew of He ven, from a tear and drop of Man, from Nature and Providence: And some of these instantly sink into the Deluge of their first Parent, and are hidden in a Sheet of Water, having had no other Bulinels in the World but to be born; that they might be able to die: Others float up and down two or three Turns, and fuddenly disappear and give their Place to others: And they that live longest upon the Pace of the Waters are in perpensis identical, restless and unease, and being crush dwith a great drop of a Cloud, fink into flatness and a frost: the Change not being great, it being hardly possible in should be more a nothing, than it was before. So is every Man: He is born in Vanity and Single comes, large the World, like Morning-Mushromes. he comes into the World like Morning-Mulhromes, foon thrusting up their Heads into the Air, and converling with their Kindred of the same Production, and as soon they turn into Dust and Forgetfulness of the World, but that they made their Parents a little

Chap. I.

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little glad, and very forrowful: others ride longer in the Storm; It may be until feven Years of Vanity be expired, and then peradventure the Sun shines hot upon their heads, and they fall into the shades below, into the cover of Death, and darkness of the Grave to hide them. But if the Bubble stands the shock of a bigger drop, and out-lives the chances of a Child, of a careless Nurse, of drowning in a Pail of water, of being overlaid by a fleepy Servant, or fuch little Accidents, then the young Man dances like a bubble, empty and gay, and shines like a Dove's neck. or the image of a Rain-bow, which hath no substance, and whose very imagery and colours are phantaftical; and fo he dances out the gaiety of his Youth, and is all the while in a storm, and endures, only because he is not knocked on the head by a drop of bigger rain, or crushed by the pressure of a load of indigested meat, or quenched by the disorder of an ill-placed humour: and to preferve a Man alive in the midst of so many chances and hostilities, is as great a miracle as to create him, to preferve him from rushing into nothing, and at first to draw him up from nothing, were equally the iffues of an Almighty Power. And therefore the wife Men of the world have contended, who shall best fit Man's condition with words fignifying his vanity and thore abode. Homer calls a Man a leaf, the smallest, the weakest piece of a short-livid, unsteady plant. Pindar calls him, the dream of a Badow: Another, the dream of the shadow of smoak. But St. James spake by a more excellent Spirit, faying, [Our life is but a vapour,] viz. drawn from the earth by a celestial influence, made of smoak, or the lighter parts of water, toffed with every wind, moved by the motion of a superior body, without vertue in itself, lifted up on high, or left below, according as it pleases the Son its Foster-Caroulen Father. But it is lighter yet. It is but appearing; a phantastick vapour, an apparition, nothing real: It is not fo much as a mift, not the matter of a showre, nor substantial enough to make a cloud; but it is like Cassiopeia's chair, or Pelop's shoulder, or

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the circles of Heaven, carrialia, for which you cannot have a word that can fignifie a verier nothing. And yet the expression is one degree more made diminutive: A vapour, and phantaffical, or a mere appearance, and this but for a little while neither; the very dream, the phantalm disappears in a small time, like webs of the shadow that departeth, or like a tale that is told, or pov. as a dream when one awaketh. A Man is so vain, so unfixed, fo periffing a Creature, that he cannot long last in the fense of fancy: a Man goes off and is forgotten like the dream of a distracted person. The fum of all is this : That there is not in the world & ulacorlio saffer act 46, 2 thou art a man, than whom

πάλεν παπεινότητα, ζώςν έδεν λαμδάγει. any greater Instance of height and declentions of lights and shadows, of mifery and folly, of laughter and tears, of groans and death.

And because this Consideration is of great Usefulnels and great Necellity to many Purpoles of Wildom and the Spirit; all the Succession of Time, all the Changes in Nature, all the Varieties of Light and Darkness, the Thousand-thousands of Accidents in the World, and every Contingency to every Man, and to every Creature, doth preach our Funeral Sermon, and calls us to look and fee how the old Sexton Time throws up the Earth, and digs a Grave, where we must lay our Sins or our Sorrows, and low our Bodies till they arife again in a fair or in an intolerable Eternity. Every

Revolution which the Sun makes about the World. fes both those Portions by the next Morrow; and we

Nihil fibi quifeum de flituro debet promittere divides between Life and id quoque quod tenenur per mante exit, & iplant quem premimus horam casus incidir. Volvirus tempus rata quidem lege, sed per obscuram.

80 TALLY 681 are dead to all those Months which we have already lived, and we shall never live them over again: And still God makes little Periods of our Age. First we change our World, when we come from the Womb to feel the Warmth of the Sun. Then we Sleep and enter into the Image of Death, in which State we are unconcerned in all the Changes of the World: And our Mothers

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or our Nurses die, or a wild-boar destroy our Vineyards, or our King be sick, we regard it not, but
during that State, are as disinterest as if our Eyes were
closed with the Glay that weeps in the Bowels of the
Earth. At the end of Seven Years, our Teeth fall
and die before us, representing a formal Prologue
to the Tragedy; and still every seven Years it is odds
but we shall finish the last Scene: And when Nature, or
Chance, or Vice, takes our Body in pieces, weakening
some Parts, and loosing others, we take the Grave
and the Solemnities of our own Funerals, sirst, in those
Parts that Minister to Vice, and next, in them that
served for Ornament; and in a short Time, even they
that served for Necessity, become useless and entangled like Wheels of a broken Glock. Baldness

Un mortem citius venire credas, Scito jam capitis periisse partem, is but a dreffing to our Funerals, the proper Ornament of Mourning and of a Person entred very far

into the Regions and Possession of Death: And we have many more of the same Signification; Gray Hairs, rotten Teeth, dim Eyes, trembling Joints, short Breath, stiff Limbs, wrinkled Skin, short Memory, decayed Appetite. Every Day's Necessity calls for a Reparation of that Portion which Death sed on all Night when we lay in his Lap, and slept in his outer-Chambers. The very Spirits of Man pray upon the daily Portion of Bread and Flesh, and every Meal is a rescue from one Death, and lays up for another; And while we think a Thought, we die; and the Clock strikes, and reckons on our Portion of Eternity; we form our Words with the Breath of our Nostrils, we have the less to live upon for every Word we speak.

Thus Nature calls us to meditate of Death, by those Things which are the Instruments of acting: And God, by all the Variety of his Providence, makes us see Death every-where, in all Variety of Circumstances, and dressed up for all the Fancies, and the Expectation of every single Person. Nature hath given us one Harvest every Year, but Death hath two: And the Spring and the Autumn send throngs of Men and Women to Charnelhouses;

Houses, and all the Summer long Men are recovering from their Evils of the Spring, till the Dog-days come. and then the Swian Star makes the Summer deadly: and the Fruits of Autumn are laid up for all the Year's Provision, and the Man that gathers them, eats and furfeits, and dies and needs them not, and himself is laid up for Eternity; and he that elcapes till Winter. only stays for another Opportunity, which the Distempers of that Quarter minister to him with great variety. Thus Death reigns in all the Portions of our Time. The Autumn with its Fruits provides Diforders for us, and the Winter's cold turns them into tharp Difeafes, and the Spring brings Flowers to frew our Herse, and the Summer gives green Turts and Brambles to bind upon our Graves. Calentures and Surfeit. Cold and Agues, are the four Quarters of the Year, and all minister to Death ; and you can go no whither; but you tread upon a dead Man's Bones.

The wild Fellow, in Petronius, that escaped upon a broken Table, from the Furies of a Shipwreck, as he was Sunning himfelf upon the rocky Shore, espied a Man rolled upon his floating Bed of Waves, ballafted with Sand in the folds of his Garment, and carried by his civil Enemy the Sea towards the Shore, to find a Grave: And it cast him into some sad Thoughts: That

peradventure this Man's Wife, in fome part of the Continent, fafe and warm, looks next Month for the good Man's Return or it may the good Man's Return; or it may borum tarda manu prena, procurationes, be his Son knows nothing of the Tempest : or his Father thinks of that affectionate Kiss which still subinde nobis ingerantus mortalizatis is warm upon the good Old-man's Cheek ever fince he took a kind Farewel, and he weeps with loy,

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officiorumque per officia processus, cum interim ad latus mors eft; que quo-niam nunquam cogitatur nifi aliena exempla, non diutiùs quem miramur hæfuras.

Seneca.

to think how blefs'd he shall be, when his beloved Boy returns into the Circle of his Father's Arms. These are the Thoughts of Mortals, this the End and Sum of all their Defigns: A dark Night and an ill Guide, a boilterous Sea and a broken Cable, an hard Rock and a rough Wind, dash'd in pieces the Fortune

of a whole Family, and they that shall weep loudest for the Accident, are not yet enter'd into the Storm. and yet have suffered Shipwreck. Then looking mon the Carkais, he knew it, and found it to be the Master of the Ship, who the Day before east up the Accompts of his Patrimony, and his Trade, and named the Day when he thought to be at Home. See how the Man fwims who was fo angry two Days fince; his Passions are becalm'd with the Storm, his Accompts cast up, his Cares at an end, his Voyage done, and his Gains are the strange Events of Death; which whether they be Good or Evil, the Men that are alive feldom trouble themselves concerning the Interest of the dead.

But Seas alone do not break our Vessels in pieces: Every-where we may be ship-wreck'd. A valiant General, when he is to reap the Harvest of his Crowns and Triumphs, fights unprosperously, or falls into a Fever with lov and Wine, and changes his Laurel into Cvpreis, his triumphant Chariot to an Herfe, dying the Night before he was appointed to perish in the Drunkennels of his Festival Joys. It was a sad Arrest of the Loofnesses and wilder Feasts of the French-Court, when their King [Henry] was kill'd really by the foortive Image of a Fight. And many Brides have died under the Hands of Paranymphs and Maidens dreffing them for uneafie loy, the new and undifcerned chains of Marriage, according to the Saying of Ben firach the wife Jew, " The Bride went into her Chamber, and knew vot what should befal her there. Some have been paying their Vows, and giving Thanks for a profperous Return to their own House, and the Roof hath descended upon their Heads, and turn'd their loud Religion into the deeper Silence of a Grave. And how many teeming Mothers have rejoiced over their swelling Wombs, and pleased themselves in becoming the Chanels of

Quia lex eadem maner omnes, Gemitum dare forte fub una, Cognaraque funera nobis Aliena in morte dolere. Prud. Hymn. exeq. defunctor.

Maria Toma firentiana le-

ruble blu.

March Herrich

Bleffing to a Family; and the Midwife hath quickly bound their Heads and Feet, and carried them forth to Burial? Or elfe the Birth-day of an Heir hath feen the Goffin

of the Father brought into the House, and the divided Mother hath been forced to travel twice, with a pain-

ful Birth, and a fadder Death.

There is no State, no Accident, no Circumstance of our Life, but it hath been foured by fome fad Instance of a dving Friend: A friendly Meeting often ends in some sad Mischance, and makes an Eternal Parting: And when the Poet Asschylus was sitting under the Walls of his House, an Eagle hovering over his baldhead, mistook it for a Stone, and let fall his Oyfer. hoping there to break the Shell, but pierced the poor Man's Skull.

Death meets us every where, and is procured by every Inforument, and in all Chances, and enters in at many Doors: by Violence and fecret Influence, by the aspect of a Star, and the stink of a Mist, by the emilfions of a Cloud and the meeting of a Vapour, by the fall of a Charlot, and the flumbling at a Stone, by a full meal or an empty Stomach, by watching at the Wine. or by watching at Prayers, by the Sun or the Moon, by a Heat or a Gold, by fleeples Nights, or fleeping Days, by Water frozen into the hardness and sharpness Aut whi mors of a Dagger, or Water thaw d into the flouds of a River, non eft, fi juby a Hair or a Raifin, by violent Motion, or fitting ftill, Martial. by Severity or Diffolution, by God's Mercy or God's Anger, by every thing in Providence and every thing in Manners, by every

pitur persona, manet res: we take Pains to heap up

thing in Nature, and eve
Nec nasci bis posse datur: fugit hora rapitque

ry thing in Chance. Eri
Tarrareus torrens, ac secum ferre lib umbras, Si qua animo placuere, negat.

things useful to our Life, and get our Death in the Purchase; and the Person is snatch'd away, and the Goods remain. And all this is the Law and Constitution of Nature, it is a Punishment to our Sins, the unalterable Event of Providence, and the Decree of Heaven. The Chains that confine us to this Condition are strong as Destiny, and immutable as the eternal Laws of God.

I have converted with some Men who rejoiced in the Death or Calamity of others, and accounted it

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as a Judgment upon them for being on the other Side, and against them in the Contention; but within the Revolution of a few Months the same Man met with a more uneasse and unhandsome Death: Which when I saw, I wept, and was afraid; for I knew that it must

* Τέθνα Απ κτηρα ελ' εγώ τότε Ιέξομαι, διαποτέ και ελ be so with all Zeus ε είλη τελέσαι. Il. χ'. also shall die,

and end our Quarrels and Contentions, by passing to a

SECT. II.

The Consideration reduced to Practice.

TT will be very material to our best and noblest Purpoles, if we represent this Scene of Change and Sorrow, a little more dreffed up in Circumstances, for to we shall be more apt to practife those Rules, the Doctrine of which is consequent to this Consideration. * It is a mighty Change that is made by the Death of every Person, and it is visible to us who are alive. Reckun but from the fpritefulness of Youth, the fair Cheeks and the full Eyes of Childhood, from the vigorousness and strong flexure of the loints of Five and Twenty, to the hollowness and dead paleness, to the loathformess and horror of a Three-day's Burial, and we shall perceive the Distance to be very great and very strange. But so I have seen a Rose newly springing from the Clefts of its Hood, and at first it was fair as the Morning, and full with the Dew of Heaven, as a Lamb's Fleece: But when a ruder Breath had forcedopen its Virgin-modesty, and dismantled its too youthful and unripe Retirements, it began to put on Darkness, and to decline to Softness, and the symptoms of a fickly Age: It bowed the Head, and broke its Stalk, and at Night having loft some of its Leaves, and all its Beauty, it fell into the Portion of Weeds and worn-out Faces. The same is the Portion of every Man and every Woman; the Heritage of Worms and Serpents. Rottennels and cold Dishonour, and our Beauty so changed, that

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our Acquaintance quickly knows us not and that Change mingled with fo much Horrour, or elfe meets fo with our Fears and weak Discoursings, that they who fix Hours ago tended upon us, either with charitable or ambitious Services, cannot without some regret stay in the Room alone where the Body lies ftript of its Life and Honour. I have read of a fair young German Gentleman, who living, often refused to be pictur'd, but put off the Importunity of his Friends Defire, by giving Way, that after a few Days Burial, they might fend a Painter to his Vault, and, if

they saw Cause for it, draw the Anceps forms bonum mortalibus. Image of his Death unto the Life. Exigui donum breve remporis. They did fo, and found his Face Ut fulgor teneris, qui radiat genis. half eaten, and his Midriff and Back-bone full of Serpents; and

Momento rapitur, nullaque non dies Formofi fpolium corporis abstulit.

Senec.

fo he stands pictured among his armed Ancestors. So does the fairest Beauty change, and it will be as bad with you and me; and then what Servants shall we have to wait upon us in the Grave? What Friends to vifit us? What officious People to cleanfe away the moift and unwholfome Cloud reflected upon our Faces from the Sides of the weeping Vaults, which are the longest weepers for our Funeral?

This Discourse will be useful, if we consider and practife by the following Rules and Confiderations

1. All the rich and all the covetous Men in the World will perceive, and all the World will perceive for them, that it is but an ill Recompence for all their cares, that by this time all that Rape, congere, aufer, posside, relinquen. fhall be left will be this, that

dum eft. the Neighbours shall fay, Hedied

a rich Man: And yet his Wealth will not profit him in the Grave, but hugely swell the lad Accompts of Doomsday. And he that kills the Lord's People with unjust or ambitious Wars for an unrewarding Interest. fhall have this Character; That he threw away all the Days of unus numereur, & per mille indignitates his Life, that one Year might laboravit in titulum sepulchri,

be reckoned with his Name.

Soft 2.

Jam eorum præbendas alii possident, & nescio utrum de iis cogitant.

> Gerlon. Me veterum

frequens Memphis Pyramidum docet.

Me presse tumulo lachryma gloriæ.

Me projecta jacentium Passim per populos busta Quiritium.

Et vilis Zephyro jocus Yactari cineres & procerum rogi,

Fumantumque cadavera Regnorum, tacito, Rufe, filentio.

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Moestum multa monent. Lyrie. Caf. 1. 2. Od 27.

and computed by his Reign or Confulship: And many Men by great Labours and Affronts, many Indignities and Crimes, labour only for a pompour Epitaph, and a loud Title upon their Marbles whilft those into whole Possessions the Heirs or Kindred are entered, are forgotten, and lie unregarded as their Ashes, and without Concernment or Relation, as the turf upon the Face of their Grave. * A Man may read a Sermon, the best and most passionate that ever Man preached, if he shall but enter into the Sepulchres of Kings. In the fame Escurial where the Spanish Princes live in Greatness and Power, and decree War or Peace. they have wifely placed a Cametery where their Ashes and their Glory shall sleep till Time shall be no more: And where our Kings have been crowned, their Ancestors lay interred, and they must walk over their Grand-fire's

Head, to take his Crown. There is an Acre fown with Royal Seed, the Copy of the greatest Change, from rich to naked, from cicled-roofs to arched-coffins, from living like Gods to die like Aden. There is enough to cool the flames of Luft, to abate the heights of Pride, to appeafe the itch of coverous Defires, to fully and dash-out the diffembling Colours of a luftful, artificial and imaginary Beauty. There the warlike and the peaceful. the fortunate and the miserable, the beloved and the despised Princes mingle their Dust, and pay down their Symbol of Mortality, and tell all the World, that, when we die, our Ashes shall be equal to Kings, and our Accompts easier, and our Paine for our Crowns shall be less. * To my Apprehension, it is a sad Record which is left by Athenaus concerning Ninus the great Affrian-Monarch, whose Life and Death is summ'd up in these Words: " Ninus the Affrian, had an Ocean of Gold, and other Riches more than the Sand in the Calpian-Sea; he never faw the Stars, and perhaps he never " defired it; he never stirred up the Holy Fire among

[&]quot; the Magi, nor touched his God with the Sacred

Rod according to the Laws, he never offered Sacrifice,

" fice nor worthipped the Deity, nor administred lu-" flice nor foske to his People, non numbred them ! "But he was most valiant to eat and drink, and ha-" ving mingled his Wines, he threw the rest upon the "Stones This Man is dead Behold his Sepulchre, " and now hear where Ninw is. Sometimes I was Ni-" not and drew the Breath of a Living Man, but now " am nothing but Clay. I have nothing but what I " did eat, and what I ferved to myfelf in Luft I than " was and is all my Portion : The Wealth with which " I was [effected] bleffed my Enemies, meeting to-" gether, shall bear away as the mad Toyades carry " a raw Goar. I am gone to Hell; and when I went " thicker, I neither carried Gold, nor Horfe, nor Sil-" ver-Chariot. I that wore a Mitre, and now a little

" heap of Duft * I know Condition of a wicked Man, or a changing Great-

nels. From the greatest secular Dignity, to Dust and Ashes his Nature bears him, and from thence to Hell his Sins carry him, and there he shall be for ever under the Dominion of Chains and Devils. Wrath and intolerable Calamity. This is the Reward of an unfanctified Condition, and a Greatness ill-gotten, or illadministred.

2. Let no Man extend his Thoughts, or let his Hopes wander towards future and far-distant Events, and accidental Contingencies. This Day is mine and yours, but ye know not what shall be on the Morrow: And every To onus-Morning creeps out of a dark Cloud, leaving behind it er wines an Ignorance and Silence deep as Midnight, and undif- wil, To A' cerned, as are the Phantalms that make a Chrisome- aveior ris Child to finile: So that we cannot differn what comes olde; A. hereafter, unless we had a Light from Heaven brighter nacr. than the Vision of an Angel.

even the Spirit of Prophecy, Quid fir fumrum cras, fuge querere & Quem fors dierum cunque dabit, lucro without Revelation, we cannot Appone tell whether we shall eat to-

morrow, or whether a Squinancy shall chook us: And

it is written in the unrevealed Folds of Divine Predestination, that many who are this Day alive, shall tomorrow be laid upon the cold Earth, and the Women shall weep over their Shroud, and dress them for their Funeral St. James in his Epiftle, notes the Folly of fome Men, his Contempories, who were to impatient of the Event of to-morrow, or the Accidents of next Year, or the Good or Evil of Old-Age, that they wou'd confult Aftrologers and Witches, Oracles and Devils what should befal them the pext Kalends what shou'd be the Event of such a Voyage; what God had written in his Book concerning the Success of Battles. the Election of Emperors, the Heir of Families, the Price of Merchandise, the Return of the Trrian-Fleet the Rate of Sidonian Carpets: And as they were taught by the crafty and lying Dæmons, so they would expect the Issue; and oftentimes by disposing their Affairs in Order towards such Events, really did produce some little Accidents according to their Expectation; and that made them trust the Oracles in greater things, and in all. Against this he opposes his Counfel, that he would not fearch after forbidden Records. much less by uncertain Signification: For whatsoever is disposed to happen by the Order of natural Causes. or civil Counfels, may be rescinded by a peculiar De-

Tentaris numeros, ut melius quicquid erit pati, Seu plures hyemes, seu tribuit Jupiter ultimam. of the interested Persons:

Quaritis, & qua fit mo sa ditura vis. conjoined, and the Work Pæna minor certam subitò preserre ruinam, brought forward, and the Quod timeas gravius sustimissed diu.

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Nec B bylonios cree of Providence, or be prevented by the Death Horat. who, while their Hopes Incertam frustra mortales funeris horam are full, and their Causes Quod timeas gravius suftimussed diu.

Casul, Eleg. 1. 29.

Sickle put into the Harvest, and the First-fruits offered

and ready to be eaten, even then if they put forth their Hand to an Event that stands but at the Door, at that Door their Body may be carried forth to Burial, before the Expectation shall enter into Fruition-When Richilda, the Widow of Albert Earl of Ebersberg, had Feasted the Emperor Henry III. and petition'd in Behalf of her Nephew Welpho, for fome Lands formerly

merly possessed by the Earl her Husband ; just as the Emperor held out his Hand to fignifie his Confent, the Chamber-floor fuddenly tell under them, and Richilda falling upon the Edge of a bathing-vessel, was bruised to Death, and staved not to fee her Nephew seen in those Lands which the Emperor was reaching forth to her, and placed at the Door of Restitution.

3. As our Hopes must be confined, fo must our De- Cena aminifigns: Let us not project long Defigns, crafty Plots, and mus dum indiggings to deep, that the Intrigues of a Delign shall certa petinever be unfolded, till our Grand-children have for hoc evenit in gotten our Vertues or our Vices. The Work of our lobore arque Soul is cut short, facil, sweet and plain, and fitted to in dolore, ut the small Portions of our shorter Life; and as we interim. must not trouble our Enquiry, so neither must we Plant. Pfend, intricate our Labour and Purposes, with what we shall never enjoy. This Rule does not forbid us to plant Orchards which shall feed our Nephews with their Fruit : For by fuch Provisions they do something towards an imaginary Immortality, and do Charity to their Relatives: But fuch Projects are reproved which discompose our present

Duty by long and future De- Quid brevi forces jaculamur zvo figns: luch, which by cafting fam te premet now, fabulaque Manes, our Labours to Events at Difrance, makes us leis to Remember our Death standing at the

Door. It it fit for a Man to work for his Day's Wages or to contrive for the Hire of a Week, or to lay a Train to make Provisions for such a Time as is within our Eye, and in our Duty, and within the usual Periods of Man's Life; for whatfoever is made necessary. is also made prudent: But while we plot, and busie ourselves in the Toils of an ambitious War, or the Levies of a great Estate, Night enters in upon us, and tells all the World how like Fools we lived. and how deceived and miferably we died. Seneca tells of Senecio Corneline, a Man crafty in getting, and tenacious in holding a great Estate, and one who was as diligent in the Care of his Body as of his Money, curious of his Health as of his Possessions, that he

all Day long attended upon his fick and dving Friend: but when he went away, was quickly comforted, supbeing furprized by a Squinancy, fcarce drew his Breath until the Morning, but by that time died, being Instehed from the torrent of his Fortune, and the fwelling Tide of Wealth, and a likely Hope bigger than the Necessities of Ten Men. This Accident was much noted then in Rome, because it happened in so great a Fortune, and in the midft of wealthy Deligns; and presently it made wife Men to consider, how improdent a Person he is who disposes of Ten Years to come. when he is not Lord of to Morrow. and have a loud Ille coin ex /4. Though we must not look to far off, and pry

-til melle some

Winds India

funro ful. Abroad, yet we must be busie near at Hand ; we penditur, cui must with all Arts of the Spirit seize upon the prepræfens, Se fent, becaule it passes from us while we fpeak, and because in it all our Certainty does consist. We must take our Waters as out of a Torrent and fudden Shower. which will quickly cease dropping from above, and quickly cease running in our Channels here below. This Instant will never return again, and yet it may be this Inftant will declare or fecure the Fortune of a whole Eternity. The old Greeks and Romans Entefruere, taught us the Prudence of this Rule: But Christianity

mobili cursu teaches us the Religion of it. They so seized upon fugit. Senera the prefent, that they would lote nothing of the Dav's Pleasure. Let us eat and drink, forto Morrow we shall die, that was their Philosophy; and at their tolemn Feats they would talk of Death, to heighten the prefent Drinking, and that they might warm their Veins with a fuller Chalice, as knowing the Drink that was poured upon their Graves would be cold and

Merial 1.2. without Relish. Break the Beds, drink your Wine, crown your Heads with Rofes, and befmear your curled Epigr. 59. Locks with Nard; for God bids you to remember Death : So the Epigrammatift fpeaks the Senfe of their drunken Principles. Something towards this Signification

Ecclef. 3. 22 is that of Salomon, There is nothing better for a Man, & c. 2. 24. than that be should Eas and Drink, and that he should make his Soul enjoy Good in his Labour a for that is his Partion 4

Portion; for who shall bring him to see that which shall be after him? But although he concludes all this to be Vanity, yet because it was the best thing that was then

commonly known, * that was a state of the st they should seize upon the __ Amici dum vivimus vivamus present, with a temperate Hivs, Airent yauqua, a sons, a mturn this into Religion. Ex animo ut dicant, brevis est hic fructos homulis. For he that by a present and a constant Holiness fe-

Use of permitted Pleasures, "Av Sea" Tois Toi Alvoues Laminis.

I had reason to say, that Hoc estant facium, uni discubure, tenentque Christianity taught us to Pocala fape homines, & mumbrant ora coronis,

Jam fuerit, neque post unquam revocare licebit.

cures the present, and makes it useful to his noblest Purpofes, he turns his Gondition into his best Advantage, by making his unavoidable Fate become his neceffary Religion.

To the Purpose of this Rule is that Collect of Tuscan Hieroglyphicks which we have from Gabriel Simeon ? "Our Life is very short, Beauty is a cozenage, Money " is false and fugitive; Empire is odious, and hated " by them that have it not, and uneasie to them that " have; Victory is always uncertain, and Peace most "commonly is but a fraudulent Bargain; Old Age is " miserable. Death is the Period, and is a happy one, " if it be not foured by the Sins of our Life: But no-"thing continues but the effects of that Wildom " which employs the present Time in the acts of a Ho-" ly Religion, and a peaceable Conscience: For they make us to live even beyond our Funerals, embalmed in the Spices and Odours of a good Name, and entombed in the Grave of the Holy Jofus, where we shall be dreffed for a bleffed Refurrection to the State of Angels and beatified Spirits.

5. Since we flay not here, being People but of a Day's Abode, and our Age is like that of a Fly, and contemporary with a Gourd, we must look some-where else for an abiding City, a Place in another Country to fix our House in, whose Walls and Foundation is God, where we must find Rest, or else be restless for ever. For whatfoever Eafe we out fapiens bono can have or fansie here, is Confidat fingili? dum lices utere

thortly

which because it must be had by some Instrument, and in some Period of our Durations, we must carry up our Affections to the Mansions prepared for us Above, where Eternity is the Measure, Felicity is the State, Angels are the Company, the Lamb is the Light, and God is the Portion and Inheritance.

SECT. III.

Rules and Spiritual Arts of lengthening our Days, and to take off the Objection of a Short Times

N the Accompts of a Man's Life, we do not reckon that Portion of Days in which we are shut up in the Prison of the Womb; we tell our Years, from the Day of our Birth : And the fame Reason that makes our Reckoning to stay so long, says also, that then it begins too foon. For then we are beholden to others to make the Accompt for us; for we know not of a long time, whether we be alive or no, having but some little Approaches and Symptoms of a Life. To feed, and fleep, and move a little, and imperfectly, is the State of an unborn Child; and when he is born, he does no more for a good while: And what is it that shall make him to be esteemed to live the Life of a Man? And when shall that Accompt begin? For we shall be loth to have the Accompt of our Age taken by the Measures of a Beaft; and Fools and diffracted Persons are reckoned as civilly dead; they are no Parts of the Commonwealth, nor subject to Laws, but secured by them in Charity, and kept from Violence as a Man keeps his Ox: and a third part of our Life is spent, before we enter into an higher Order, into the State of a Man-2. Neither YEAR.

Days, and Days, and Days, and Days, and the Days, and the Days, and the Days kes our begins o make g time, the Apd fleep, of an o more ke him I when

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ures of ckoned mmonem in is Ox:

e enter

Veither

2. Neither must we think that the Life of a Man begins, when he can feed himself, or walk alone, when he can fight, or beget his like; for to he is contemporary with a Camelor a Cow; but he is first a Man, when he comes to a certain fleady use of Reason, according to his proportion; and when that is, all the World of Men cannot tell precisely. Some are call'd at Age at Fourteen, some at One and Twenty, some Never; but all Men late enough, for the Life of a Man comes upon him flowly and infenfibly. But as when the Sun approaching towards the Gates of the Morning, he first opens a little Eye of Heaven, and sends away the Spirits of Darknels, and gives light to a Cock, and calls up the Lark to Mattens, and by and by gilds the fringes of a Cloud, and peeps over the Eaftern Hills, thrusting out his golden Horns, like those which bedeck'd the Brows of Moles when he was forced to wear a Veil, because himself had seen the Face of God; and still, while a Man tells the Story, the Sun gets up higher, till he shews a fair Face and a full Light, and then he shines one whole Day, under a Cloud often, and fometimes weeping great and little Showers, and fets quickly: So is a Man's Reason and his Life. He first begins to perceive himself to see or taste, making little Reflections upon his Actions of Sense, and can difcourse of Flies and Dogs, Shells and Play, Horses and Liberty: But when he is strong enough to enter into Arts and little Institutions, he is at first entertain'd with Trifles and impertinent Things, not because he needs hem, but because his Understanding is no bigger, and ittle Images of Things are laid before him, like a Cockoat to a Whale, only to play withal: But before a Man comes to be wife, he is half dead with Gouts and Consumption, with Catarrhs and Aches, with Sore-Eyes and a worn-out Body. So that if we must not eckon the Life of a Man but by the Accompts of his leason, he is long before his Soul be dressed: And he is ot to be call'd a Man, without a wife and an adorned oul, a Soul at least turnish d with what is necessary pward his Well-being: But by that Time his Soul is hus furnish'd, his Body is decay'd; and then you oxolo can ! Chap. I.

can hardly reckon him to be alive, when his Body is

possessed by so many degrees of Death.

3. But there is yet another Arrest. At first he wants strength of Body, and then he wants the use of Reafon, and when that is come, it is ten to one but he stops by the impediment of Vice, and wants the strengths of the Spirit; and we know, that Body and Soul and Spirit are the constituent Parts of every Christian Man. And now let us consider what that Thing is, which we call Years of Discretion. The Young Man is past his Tutors, and arrived at the Bondage of a caitive Spirit; he is run from Discipline, and is let loose to Passion; the Man by this Time hath Wit enough to chuse his Vice, to act his Lust, to court his Mistress, to talk Confidently and Ignorantly and Perpetually. to despise his Betters, to deny nothing to his Appetite. to do Things, that when he is indeed a Man, he must for ever be ashamed of: For this is all the discretion that most Men shew in the first Stage of their Manhood; they can discern Good from Evil; and they prove their Skill, by leaving all that is Good, and wallowing in the Evils of Folly and an unbridled Appetite. And by this Time the Young Man hath contracted vicious Habits, and is a Beast in Manners, and therefore it will not be fitting to reckon the beginning of his Life; he is a Fool in his Understanding, and that is a fad Death: and he is Dead in Trespasses and Sins, and that is a ladder: So that he hath no Life but a Natural, the Life of a Beast or a Tree; in all other Capacities he is Dead; he neither hath the intellectual nor the spiritual Life, neither the Life of a Man nor of a Christian; and this sad Truth lasts too long. For Old-age feizes upon most Men while they still retain the Minds of Boys, and vicious Youth, doing Actions from Principles of great Folly and a mighty Ignorance, admiring Things useless and hurtful, and filling up all the dimensions of their Abode, with Bulinesses of empty Affairs, being at leisure to attend no Vertue. They cannot Pray, because they are busie, and because they are passionate: They cannot Communicate, because they have Quarrels and Intreagues of perplexed

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Sect. 2.

plexed Caufes, complicated Hostilities, and Things of the World; and therefore they cannot attend to the Things of God; little confidering that they must find a Time to Die in, when Death comes, they must be at leifure for that. Such Men are like Sailors, loofing from a Port, and tost immediately with a perpetual Tempest, lasting till their Cordage crack, and either they fink, or return back again to the fame Place: they did not make a Voyage, though they were long at Sea. The Business and impertinent Affairs of most Men, steal all their Time, and they are restless in afoolish Motion: But this is not the Progress of a Man; Consul trigehe is no farther advanced in the course of a Life, tho Et numerat he reckon many Years; for still his Soul is Childish, pancos vix and Trifling like an untaught Boy.

If the Parts of this fad Complaint find their Remedy, we have, by the same Instruments, also cured the Evils

and the Vanity of a Short Life; Therefore,

1. Be infinitely curious you do not let back your Life, in the Accompts of God, by the intermingling of criminal Actions, or contracting the vicious Habits. There are some Vices which carry a Sword in their Hand, and cut a Man off before his Time. There is a Sword of the Lord, and there is a Sword of a Man, and there is a Sword of the Devil. Every Vice of our own mana, ging, in the matter of Carnality, of Lust or Rage, Ambition or Revenge, is a Sword of Satan put into the Hands of a Man: These are the destroying Angels; Sin is the Apollyon, the Destroyer that is gone out, not from the Lord, but from the Tempter; and we hug the Poison, and twist willingly with the Vipers, till they bring us into the Regions of an irrecoverable Sorrow. We use to reckon Persons as good as Dead, if they have lost their Limbs and their Teeth, and are donfined to an Holpital, and converse with none but Surgeons and Physicians, Mourners and Divines, those Pollinctores, the Dreffers of Bodies and Souls to Funeral: But it is worse, when the Soul, the principle of Life, is employed wholly in the Offices of Death: And that Man was worse than Dead, of whom Seneca tells, that being a rich Fool, when he was lifted up from the Baths, and fet

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into a loft Couch, asked his Slaves, An ego jam fedeo? Do I now fit? The Beaft was fo drowned in Senfuality and the Death of his Soul, that whether he did fit or no, he was to believe another. Idleness and every Vice is as much of Death as a long Difease is, or the expence of ten Years: And the that lives in pleasure, is dead while the liveth, (faith the Apostle;) and it is the style of the Spirit, concerning wicked Persons. They are dead in Trespasses and Sins. For as every tensual Pleasure, and every Day of Idleness and useless Living, lops off a little Branch from our short Life; so every deadly Sin, and every habitual Vice, do's quite destroy us: But Innocence leaves us in our natural Portions, and perfect Period; we lose nothing of our Life, if we lose nothing of our Soul's Health; and therefore, he that wou'd live a full Age, must avoid a Sin, as he wou'd decline the Regions of Death, and the Dishonours of the Grave. 2. If we would have our Life lengthned, let us

Ædepol, prodiu vivitur. Plaut. Tri-37.24.773.

fumus.

inde ut bene begin betimes to Live in the Accompts of Reason and fober Counsels, of Religion and the Spirit, and then we shall have no reason to complain that our Abode on Earth is to short: Many Men find it long enough, Non accepi- and indeed it is fo to all Senses. But when we mus brevem spend in Waste what God hath given us in Plenty, fecimus, nec when we facrifice our Youth to Folly, our Manhood inopes ejus, to Lust and Rage, our old Age to Covetousness and fed prodigi Irreligion, nor beginning to Live, till we are to Die, de-Seneca figning that Time to Vertue, which is indeed infirm to every thing, and profitable to nothing; then we make our Lives short, and Lust runs away with all the vigorous and healthful Part of it, and Pride and Animosity, steal the manly Portion, and Crastiness and Interest possess old Age: velut ex pleno & abundanti perdimus, we spend as if we had too much Time, and knew not what to do with it; we fear every Thing, like weak and filly Mortals; and defire strangely, and greedily, as it we were Immortal: We complain our Life is short, and yet we throw away much of it, and are weary of many of its Parts. We complain the Day is long, and the Night is long, and we want Company, and feek out Arts to drive the Time

Time away, and then weep because it is gone too soon. But for the Treasure of the Capitol is but a small Estate when Cafar comes to finger it, and to pay with it all his Legions; and the Revenue of all Egypt and the Eastern Provinces was but a little Sum, when they were to Support the Luxury of Mark Anthony, and feed the Riot of Cleopatra. But a Thousand Crowns is a vast Proportion to be spent in the Cottage of a frugal Person, or to feed an Ermit. Just so is our Life: It is too fhort to serve the Ambition of an haughty Prince, or an usurping Rebel; too little Time to purchase great Wealth, to fatisfie the Pride of a vain-glorious Fool, to trample upon all the Enemies of our just or unjust Interest. But for the obtaining Vertue, for the purchase of Sobriety and Modesty, for the Actions of Religion, God gave us Time sufficient, if we make the out-goings of the Morning and Evening, that is, our Infancy and Oldage, to be taken in to the Computations of a Man. Which we may fee in the following Particulars.

I. If our Childhood, being first Consecrated by a forward Baptism, be seconded by a holy Education, and a complying Obedience; if our Youth be chaste and temperate, modest and industrious, pro-

ceeding through a prudent and lober Manhood, to a religious Old-age: Then we have lived our whole Duration, and shall never die, but be changed, in a

Sed potes, Publi, geminare magna

Secula fama.

Quem sui raptum gemuêre cives, Hic diu vixit. Sibi quisque famam Scribat hæredem; rapiunt avaræ.

Cætera Lunæ.

just Time, to the Preparations of a better and an immortal Life.

2. If besides the ordinary Returns of our Prayers, and Periodical and Festival Solemnities, and our seldom Communions, we wou'd allow to Religion and the Studies of Wildom those great Shares that are trifled away upon vain Sorrow, foolish Mirth, troublesome Ambition, busie Covetousness, watchful Lust, and impertinent Amours, and Balls and Revellings and Banquets, all that which was spent viciously, and all that Time that lay fallow and without Employment, our Life would quickly amount to a great Sum. Toftatus Abulenfis

Was

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was a very painful Person, and a great Clerk, and in the Days of his Manhood he wrote fo many Books, and they not ill ones, that the World computed a Sheet for every Day of his Life; I suppose they meant, after he came to the Ule of Reason, and the State of a Man: And John Scotus died about the Two and thirtieth Year of his Age; and yer, besides his publick Disputations, his daily Lectures of Divinity in Publick and Private, the Books that he wrote, being lately Collected and Printed at Lyons, do equal the Number of Volumes of any Two the most voluminous Fathers of the Latin Church. Every Man is not enabled to fuch Employments, but every Man is call'd and enabled to the Works of a fober and religious Life; and there are many Saints of God that can reckon as many Volumes of Religion. and Mountains of Piety, as those others did of good Books. Sr. Ambrose (and I think, from his Example, St. Augustine) divided every Day into three Tertia's of Employment: Eight Hours he spent in the Necessities of Nature and Recreation; eight Hours in Charity. and doing Affistance to others, dispatching their Businesses, reconciling their Enmities, reproving their Vices, correcting their Errors, instructing their Ignorances, transacting the Affairs of his Diocese; and the other eight Hours he spent in Study and Prayer. If we were thus minute and curious in the spending our Time, it is impossible but our Life wou'd feem very long. For fo have I feen an amorous Person tell the Minutes of his Absence from his fansied lov, and while he told the Sands of his Hour-glass, or the throbs and little beatings of his Watch, by dividing an Hour into so many Members, he soun out his Length by Number, and so translated a Day into the Tediousness of a Month. And if we tell our Days by Canonical Hours of Prayer, our Weeks by a constant revofution of Fasting days, or Days of special Devotion, and over all these draw a black Cypress, a Veil of penitential Sorrow and severe Mortification, we shall foon answer the Calumny and Objection of a short Life. He that governs the Day and divides the Hours, haftens from the Eyes and Observation of a merry Sinner; but loves

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loves to stand still, and behold, and tell the Sighs, and number the Groans, and fadly-delicious Accents of a grieved Penitent. It is a vast Work that any Man may do, if he never be idle: And it is a huge way that a Man may go in Vertue, if he never goes out of his way by a vicious Habit, or a great Crime; and he that perpetually reads good Books, if his Parts be answerable, will have a huge Stock of Knowledge. It is fo in all things elfe, strive not to forget your Time, and fuffer none of it to pass undiscerned; and then measure your Life, and tell me how you find the Measure of its Abode. However, the Time we live, is worth the Money we pay for it; and therefore it is not to be Death do

thrown away.

3. When vicious Men are dying, and fcar'd with the affrightning Truths of an Evil Conscience, they would give all the World for a Year, for a Month ; nay, we read of some that call'd out with Amazement, Inducias ufque ad mane, "Truce but till the " Morning: " And if that a Year or some few Months were given, those Men think they could do Miracles in it. And let us a while suppose what Dives wou'd have done, if he had been loofed from the Pains of Hell, and permitted to live on Earth one Year: Wou'd all the Pleafures of the World have kept him one Hour from the Temple? Wou'd he not perpetually have been under the Hands of Priests, or at the Feet of the Doctors, or by Moles's Chair, or attending as near the Altar as he cou'd get, or relieving poor Lazarus, or praying to God, and crucifying all his Sins? I have read of a Melancholick Person, who saw Hell but in a Dream or Vision, and the Amazement was such, that he would have chosen ten times to die, rather than to feel again so much of that Horror; and such a Person cannot be fansied but that he would spend a Year in such Holiness, that the Religion of a few Months wou'd equal the Devotion of many Years, even of a good Man- Let us but compute the Proportions. If we shou'd spend all our Years of Reason so as such a Person would spend that one, can it be thought that Life wou'd be short and triffing in which he had performed such a Re-C 4 ligion

ligion, ferved God with to much Holinels, mortified Sin with fo great a Labour, purchased Vertue at such a Rate, and fo rare an Industry & It must needs be that fuch a Man must die when he ought to die, and be like ripe and pleasant Fruit falling from a fair Trees and gather'd into Baskets for the Planter's vie. He that hath done all his Business, and is begotten to a

pulchrum .

Huic neque defungi visum est, nec vivere glorious Hope by the Seed nec vivere of of an immortal Spirit, can Cura fuit recte vivere, fique mori. never die too foon, nor live er to annie Mend the Mesiure of its

Xerxes wept fadly when he faw his Army of 1300000 Men, because he consider'd that within an Hundred Years all the Youth of that Army should be Dust and Ashes: And yet, as Seneca well observes of him, he was the Man that should bring them to their Graves, and he confumed all that Army in Two Years. for whom he feared and wept the Death after an Hundred. Just so we doal We complain, that within Thirry or Forty Years, a little more, or a great deal less, we shall descend again into the Bowels of our Mother, and that our Life is too fhort for any great Employment; and yet we throw away Five and Thirty Years of our Forty, and the remaining Five we divide between Art and Nature, Civility and Customs, Necessity and Convenience, prudent Counsels and Religion: But the Portion of the last is little and contemptible, and yet that little is all that we can prudently accompt of our Lives. We bring that Fate and that Death near us, of whose Approach we are so sadly apprehensive.

4. In taking the Accompts of your Life, do not reckon by great distances, and by the periods of Pleasure, or the fatisfaction of your Hopes, or the starting your Defires: But let every intermedial Day and Hour pass with

in fpe viventibus proximum quodeunque tempus elabitur, fubitque aviditas temporis, & miferrimus, atque miferrima omnia efficiens, mens mortis.

Ex hac autem indigentia timor pasciur, & cupiditas futuri exedens Seneca. animum.

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Observation. He that reckons he hath lived but fo many Harvests, thinks they come not often enough, and that they go away too loon. Some lote the Day with longing for the Night, and the Night in waiting for the Day. Hope and fantastick Expecta-

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tions found much of our Lives ; and while with Paffion we look for a Coronation, or the Death of an Enemy, on a Day of Joy, passing from Fancy to Possession with out any intermedial notices, we throw away a precious Year, and use it but as the Burthen of our Time, fit to be pared off and thrown away, that we may come at those little Pleasures which first steal our Hearts, and

then steal our Life.

then iteal our Life, of Piety, is the way to prolong our Lives in the natural Senfe, and to add good Portions to the number of our Years: And Sin is sometimes, by natural Casualty, very often by the Anger of God, and the Divine Judgment, a caufe of fudden and untimely Death. Concerning which, I shall add nothing (to what I have somewhere else * said of this Article) but only the Observation of + Epiphanius; Christ, Par. 3. that for 3332 Years, even to the Twentieth Age, there was not one Example of a Son that died before Tom. I. Pahis Father, but the course of Nature was kept, that nar. Sect. 6. he who was first-born in the descending Line did first die, (I speak of natural Death, and therefore Abel cannot be opposed to this Observation) till that Terab the Father of Abraham taught the People a new Religion. to make Images of Clay and worship them; and concerning him, it was first remarked, that Haran died before his Father Terah, in the Land of his Nativity: God. by an unbeard of Judgment, and rare Accident, punishing his newly-invented Crime, by the untimely Death of his Son.

6. But if I shall describe a living Man, a Man that hath that Life that distinguishes him from a Fool or a Bird, that which gives him a Capacity next to Angels; we shall find that even a good Man lives not long, because it is long before he is born to this Life, and longer yet before he hath a Man's growth. " He that can Seneca, de

look upon Death, and see its Face with the same Vita Beata, " Countenance with which he hears its Story; that can cap. 20. " endure all the Labours of his Life with his Soul sup-

" porting his Body; that can equally despise Riches when he hath them, and when he hath them not; " that is not fadder if they lie in his Neighbour's Trunks,

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" nor more brag if they shine round about his own " Walls; he that is neither moved with Good-fortune

Chap. I.

Hezekiah.

coming to him, nor going from him that can look " upon another Man's Lands evenly and pleafedly as if they were his own, and yet look upon his own. and use them too, just as if they were another Man's; that neither spends his Goods prodigally and like a " Fool, nor yet keeps them avarieously and like a "Wretch; that weighs not Benefits by Weight and " Number, but by the Mind and Circumstances of him " that gives them; that never thinks his Charity ex-" pensive, if a worthy Person be the Receiver: He that " does nothing for Opinion's fake, but every thing for " Conscience, being as curious of his Thoughts as of his actings in Markets and Theatres, and is as much in awe of himself, as of a whole Assembly; he that "knows God looks on, and contrives his fecret Affairs as in the Presence of God and his Holy Angels; that " eats and drinks because he needs it, not that he may " ferve a Lust or load his Belly; he that is bountiful " and cheerful to his Friends, and charitable and apt to " forgive his Enemies; that loves his Country, and " obeys his Prince, and defires and endeavours no-" thing more than that they may do Honour to God: This Person may reckon his Life to be the Life of a Man, and compute his Months not by the Course of the Sun, but by the Zodiack and Circle of his Vertues: Because these are such things which Fools and Children, and Birds and Beafts, cannot have; these are therefore the Actions of Life, because they are the Seeds of Immortality. That Day in which we have done some excellent thing, we may as truly reckon to be added to our Life, as were the Fifteen Years to the Days of

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SECT. IV.

Considerations of the Miseries of Man's Life.

AS our Life is very short, so it is very miserable, and therefore it is well it is fort. God, in pity to Mankind, left his Burden should be insupportable. and his Nature an intolerable Load, hath reduced our State of Mifery to an Abbreviature; and the greater our Misery is, the less while it is like to last: The Sorrows of a Man's Spirit being like ponderous Weights. which, by the Greatness of their Burthen, make a swifter Motion, and descend into the Grave to rest and ease our wearled Limbs; for then only we shall sleep quietly, when those Fetters are knock'd off, which not only bound our Souls in Prison, but also ate the Flesh, till the very Bones opened the fecret Garments of their Cartilages, discovering their Nakedness and Sorrow.

1. Here is no Place to fet down in, but you must Nulla requies rife as foon as you are fet; for we have Gnats in our in terris, fur-Chambers, and Worms in our Gardens, and Spiders gite postand Flyes in the Palaces of the greatest Kings. How sitis, hic est few Men in the World are prosperous? What an infi-locus pulicum nite Number of Slaves and Beggars, of perfecuted and oppressed People, fill all the Corners of the Earth with Groans, and Heaven itself with Weeping, Prayers, and fad Remembrances? How many Provinces and Kingdoms are afflicted by a violent War, or made desolate by popular Diseases? Some whole Countries are remarked with fatal Evils, or periodical Sicknesses. Grand Cairo in Egypt feels the Plague every three Years returning like a Quartan Ague, and destroying many Thousands of Persons. All the Inhabitants of Arabia the Defart are in continual fear of being buried in huge heaps of Sand; and therefore dwell in Tents and ambulatory Houses, or retire to untruitful Mountains, to prolong an uneasie and wilder Life. And all the Countries round about the Adriatick Sea, feel such violent Convulsions, by Tempests and intolerable Earthquakes, that sometimes whole Cities find a Tomb.

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Tomb, and every Man finks with his own House made ready to become his Monument, and his Bed is crush'd into the Diforders of a Grave, Was not all the World drowned at one Deluge, and Breach of the

* Esau v Zau aune, ere lai the World * again be destroyed And delands how trock by Fire? Are there not many Kai Poun puun Sibyl. Orac. Ju Thousands that die every Night,

and that groan and weep ladly every Day? But what thall we think of that great Evil, which, for the the Sins of Men. God hath suffered to possels the greatest Part of Mankind? Most of the Men that are now afive, or that have been living for many Ages, are fews. Heathens, or Turks: And God was pleased to suffer a base Epileptick Person, a Villain and as Vicious, to let up a Religion which hath filled all the nearer Parts of Asia, and much of Africa, and some Parts of Europe; fo that the greatest Number of Men and Women born in fo many Kingdoms and Provinces are infallibly made Mahumetan, Strangers and Enemies to Christ, by whom alone we can be faved. ... This Confideration is extremely lad, when we remember how univerfal and how great an Evil it is, that fo many Millions of Sons and Daughters are born to enter into the Possession of Devils, to Eternal Ages. Thele Evils are the Mileries of great Part of Mankind, and we cannot eafily confider more particularly the Evils which happens to us, being the inseparable Affections or Incidents to the whole Nature of Man.

> 2. We find that all the Women in the World are either born for Barrenness or the Pains of Child-birth, and yet this is one of our greatest Bleffings: But such indeed are the Bleffings of this World; we cannot be well with, nor without many things. Perfumes make our Heads ach; Roses prick our Fingers; and in our very Blood, where our Life dwells, is the Scene under which Nature acts many sharp Fevers, and heavy Sicknesses. It were too lad, it I shou'd tell how many Perfons are afflicted with Evil-spirits, with Spectres and Illusions of the Night; and that huge multitudes of Men

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Men and Women live upon Man sittlefh; nav. worfe vet, upon the Sins of Men, upon the Sins of their Sons and of their Daughters, and they day their Souls down for the Bread they eat, Buying this Day's Meal with the Price of the daft: Night's Sine i slowed and man I

2. Or if you please in Charity to visit an Hospital which is indeed a Map of the whole World, there you shall see the Effects of Adam's Sin, and the Ruins of Human Nature; Bodies laid up in heaps, like the Bones of a destroyed Town; homines precarii spiritus & mala harentis. Men whose Souls seem to be borrowed, and are kept there by Art, and the force of Medicine, whose Mileries are lo great, that few People have Charity or Humanity enough to Visit them, fewer have the Heart to Dress them, and we pity them in Civility or with a transient Prayer, but we do not feel their Sorrows by the Mercies of a religious Pity: And therefore as we leave their Sorrows in many degrees unrelieved and uneafied, so we contract, by our unmercifulness, a guilt by which ourselves become liable to the same Calamities. Those many that need pity, and those infinites of People that refuse to pity, are miserable upon a several Charge, but yet they almost make up all Mankind.

4. All wicked Men are in love with that which intangles them in huge varieties of Troubles; they are Slaves to the worst of Masters, to Sin and to the Devil. to a Passion, and to an imperious Woman. Good Men are for ever persecuted, and God chastises every Son whom he receives; and whatfoever is easie, is triffing and worth nothing; and whatfoever is excellent, is not to be obtained without Labour and Sorrow; and the Conditions and States of Men that are free from great Cares, are such as have in them nothing rich and orderly; and those that have, are struckfull of Thorns and

Trouble. Kings are full of . vilis adulator picto jacer ebrius oftro, Care; and Learned Men, * in all Ages, have been obferved to be very Poor, & they complain of their honest Miseries, as apparate

Et qui solicitat nupras, ad præmia peccat: Sola pruinosis horrer facundia parmis, At inopi lingua desertas invocat artes.

honestas miserias accusant, Hinc & jocus apud Aristophanem in Avibus; Σύ μέν τοι σορλδα κι χετών έχεις, ώπο किया भी किह पत्र मागडमाँ पत्र कराई.

and

But these Evils are notorious and confessed even they also whose Felicity Men stare at and admirer besides their Splendour and the sharpness of their light, will, with their appendent Sorrows, wring a Tear from the most resolved Eve : For not only the Winter-quarter is full of Storms, and Gold and Darkness, but the beauteous Spring hath Blasts and sharp Frosts, the Fruitful teeming Summer is melted with Heat, and burnt with the kiffes of the Sun her Friend. and choaked with Duft, and the rich Autumn is full of Sickness; and we are weary of that which we enjoy, because Sorrow is its bigger Portion: And when we remember, that upon the fairest Face is placed one of the worst Sinks of the Body, the Nose; we may use it not only as a Mortification to the Pride of Beauty. but as an allay to the fairest outside of Condition, which any of the Sons and Daughters of Adam do poffefs. * For look upon Kings and Conquerors, I will not tell that many of them fall into the Condition of

* Vilis fervus habet regni bona; cellaque capti cafam.

Petron.

Ominia, crede mihi, etiam felicibus dubia funt.

Seneca.

Servants, and their Subjects rule over them, and stand upon the Ruins of their Derider festam Romuleamque Families, and that to such Persons, the Sorrow is bigger than usually happens in smaller Fortues: But let us suppose them still Conquerors, and see what a goodly Purchase they get by all their Pains, and amazing Fears, and continual

> Dangers. They carry their Arms beyond Ifter, and pass the Euphrates, and bind the Germans with the bounds of the River Rhene: I speak in the style of the Roman Greatnels; for now-a-days the biggest Fortune swells not beyond the limits of a petty Province or two, and a Hill confines the progress of their Prosperity, or a River checks it. But whatsoever tempts the Pride and Vanity of Ambirious Persons, is not so big as the smallest Star which we see scatter'd in diforder and unregarded upon the pavement and floor of Heaven. And if we should suppose the Pitmires had but our understanding, they also would have the method of a Man's greatness, and divide their little Mole-hills into Provinces and Exarchates;

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and if they also grew as vicious and as milerable, one of their Princes would lead an Army out, and kill his Neighbour-Ants, that he might reign over the next handful of a Turf. But then if we confider at what price and with what felicity all this is purchased. the Sting of the painted Snake will quickly appear, and the fairest of their Fortunes will properly enter into

this accompt of Humane Infelicities.

We may guess at it, by the Constitution of Angustus's Fortune, who struggled for his Power, first with the Roman Citizens, then with Brutus and Cassius, and all the Fortune of the Republick, then with his Colleague Mark Antony, then with his Kindred and nearest Relatives; and after he was wearied with Slaughter of the Romans, before he could fit down and rest in his Imperial-Chair, he was forced to carry Armies into Macedonia, Galatia, beyond Euphrates, Rhene and Danubius; and when he dwelt at Home in Greatness. and within the Circles of a mighty Power, he hardly escaped the Sword of the Egnatif. of Lepidus, Cepio and Murena: And after he had entirely reduced the Feli- Et adulterio ty and Grandeur into his own Family, his Daughter, welut facrahis only Child, conspired with many of the Young &i. Tacit. Nobility, and being joined with adulterous Complications as with an impious Sacrament, they affrighted and destroyed the Fortune of the Old Man, and wrought him more Sorrow than all the Troubles that Phisque & iwere hatch'd in the Baths and Beds of Agypt, between da cum An-Antony and Chopatra. This was the greatest Fortune tonio mulier. that the World had then or ever fince; and therefore we cannot expect it to be better in a less Prospe-

6. The Prosperity of this World is so infinitely foured with the overflowing of Evils, that he is counted the most happy who hath the fewest; all Conditions being evil and miserable, they are only distinguish'd by the number of Calamities. The Collector of the Roman and Foreign Examples, when he had reckoned Two and Twenty Instances of great Fortunes, every one of which had been allayed with great variety of Evils; in all his reading or experience, he could tell

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vide ates; and but of Two who had been famed for an entire Pro-

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fperity. Quintus Metellus, and Gyges the King of Lydia: And yet concerning one of them, he tells, that his Felicity was fo inconfiderable, (and yet it was the bigger of the two) that the Oracle faid, that Aglans Sophidius the poor Arcadian Shepherd was more happy "Oo To than he, that is, he had fewer Troubles; for fo indeed we are to reckon the Pleasures of this Life; the i limit of our joy, is the absence of some degrees of Sorrow. and he that hath the least of this, is the most prosperous Person. But then we must look for Prosperity, me Ecupsors. not in Palaces or Courts of Princes, not in the Tents of Conquerors, or in the Gaities of fortunate and prevailing Sinners; but something rather in the Cottages of honest, innocent and contented Persons whose Mind is no bigger than their Fortune, nor their Vertue less than their Security. As for others, whose Fortune looks bigger, and allures Fools to follow it, like the wandring Fires of the Night, till they run into Rivers, or are broken upon Rocks with staring and running after them, they are all in the Condition Onem filnter of Marius, than whose Condition nothing was more conmiseros posu-stant, and nothing more mutable. If we recken them arimus; inter mongst the happy, they are the most happy Men: If me felices, feli- reckon them among ft the miserable, they are the most miciffimus repe- ferable. For just as is a Man's Condition, great or lit-

tle, fo is the state of his Misery. All have their share; but Kings and Princes, great Generals and Confuls, rich Men and mighty, as they have the biggelt Business and the biggest Charge, and are answerable to God for the greatest Accompts, so they have the biggest Trouble; that the uneafiness of their Appendage may divide the Good and Evil of the World, making the poor Man's Fortune as eligible as the greatest; and also restraining the Vanity of Man's Spirit, which a great Fortune is apt to fwell from a Vapour to a Bubble, but God in Mercy hath mingled Wormwood with their Wine, and so restrained the Drunkenness and Fol-

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lies of Prosperity. 7. Man never hath one Day to himself of entire Peace from the Things of the World, but either fomething

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meing thing troubles him, or nothing fatisfies him, or his very fulnels fwells him, and makes him breathe thore upon his Bed. Mens loys are troublefome; and befides that, the fear of losing them, takes away the prefent Pleasure, (and a Man had need of another Felicity to preserve this) they are also wavering and full of trepidation, not only from their inconstant Nature, but from their weak Foundation; they rife from Vanity, and they dwell upon Ice, and they converse with the Wind, and they have the Wings of a Bird, and are serious; but as the resolutions of a Child, commenced by Chance, and managed by Folly, and proceed by Inadvertency, and end in Vanity and Forgetfulness. So that, as Livins Drusius, said of himself, he never had Uni sibi net any Play-days or Days of quiet when he was a Boy; for he quam ferias was troublesome and busie, a restless and unquiet Man: contigisse the same may every Man observe to be true of him. Seditiosus & felf; he is always restless and uneasie, he dwells upon foro gravis, the Waters, and leans upon Thorns, and lays his Head upon a sharp Stone.

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1. THE effect of this Consideration is this; That the sadnesses of this Life, help to sweeten the bitter Cup of Death. For let our Life be never lo long, if our Itrength were great as that of Oxen and Camels, if our Sinews were strong as the Cordage at the foot of an Oak, if we were as fighting and prosperous People as Siccius Dentatus, who was on the prevailing fide in an Hundred and Twenty Battels, who had Three Hundred and Twelve Publick Rewards affigned him by his Generals and Princes, for his Valour and Conduct in Sieges and short Encounters, and, besides all this, had his thare in Nine Triumphs; yet still the period shall be, that all this shall end in Death, and the People shall talk of us a while, good or bad, according as we delerve, or as they please; and once it shall come to pass,

. Chap. I.

that concerning every one of us, it shall be told in the Neighbourhood, that we are Dead. This we are ant to think a fad Story; but therefore let us help it with a fadder. For we therefore need not be much troubled that we shall Die; because we are not here in ease. nor do we dwell in a fair Condition, but our Days are full of Sorrow and Anguish, dishonoured and made unhappy with many Sins, with a frail and a foolish Spirit, entangled with difficult Cases of Conscience. ensnared with Passions, amazed with Fears, full of Gares, divided with Curiofities and contradictory Interests, made airy and impertment with Vanities, abused with Ignorance and prodigious Errours, made ridiculous with a Thousand Wickednesses, worn away with Labours, loaden with Difeafes, Daily vexed with Dangers and Temptations, and in love with Mifery: we are weaken'd with Delights, afflicted with Want, with the Evils of myself and of all my Family, and with the Sadnesses of all my Friends, and of all good Men, even of the whole Church; and therefore methinks we need not be troubled, that God is pleas'd to put an end to all these Troubles, and to let them fit down in a natural period, which, if we please, may be to us the beginning of a better Life. the Prince of Persia wept because his Army should all Die in the Revolution of an Age, Artabanus told him, That they should all meet with Evils so many, and so great, that every Man of them should wish himself Dead long before that. Indeed, it were a fad thing to be cut of the Stone, and we that are in Health tremble to think of it; but the Man that is wearled with the Disease, looks upon that sharpness as upon his Cure and Remedy: And as none need to have a Tooth drawn, fo none cou'd well endure it, but he that hath felt the Pain of it in his Head. So is our Life so full of Evils, that therefore Death is no evil to them that have felt the smart of this, or hope for the Joys of a better.

2. But as it helps to ease a certain Sorrow, as a Fire draws out a Fire, and a Nail drives forth a Nail; fo it instructs us in a present Duty, that is, that we shou'd not h

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be so fond of a perpetual Storm, nor doat upon the transfent Gauds and gilded Thoms of this World. They are not worth a Passion, nor worth a Sigh or a Groan, not of the price of one Night's watching And therefore they are miltaken and milerable Perfons, who, fince Adam planted Thorns round about Paradife, are more in love with that Hedge than all the Fruits of the Garden, fottish Admirers of Things that hurt them, of Iweer Poilons, gilded Daggers, and filken Halters. Tell them they have loft a bounteous Friend, a rich Purchase, a fair Farm, a wealthy Donative, and you dissolve their Patience; it is an Evil bigger than their Spirit can bear; it brings Sicknessand Death, they can neither Eat nor Sleep with such a Sorrow. But if you represent to them the Evils of a vicious Habit, and the Dangers of a State of Sin; if you tell them they have displeased God, and interrupted their hopes of Heaven; it may be they will be so civil as to hear it patiently, and to treat you kindly, and first to commend, and then forget your Story; because they prefer this World, with all its Serrows, before the pure unmingled Felicities of Heaven. But it is strange, that any Man shou'd be so passionately in love with the Thorns that grow on his own Ground, that he should wear them for Armlets, and knit them in his Shire, and prefer them before a Kingdom and Immortality. No Man loves this World the better for his being poors but Men that love it because they have great Possesfions, love it because it is troublesome and chargeable. full of Noise and Temptation, because it is unsafe and ungoverned, flatter'd and abus'd: And he that confiders the troubles of an over-long Garment, and of a crammed Stomach, a trailing Gown and a loaden Table, may justly understand that all that for which Men are so passionate is their hurt, and their objection, that which a temperate Man wou'd avoid, and a wife Man cannot love.

He that is no Fool, but can confider wifely, if he be in love with this World, we need not despair but that a witty Man might reconcile him with Tortures, and make him think charitably of the Rack, and be brought

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brought to dwell with Vipers and Dragons, and entertain his Guests with the shrieks of Mandrakes, Cats and Scriech-owls, with the filing of Iron, and the harshness of rending of Silk, or to admire the Harmony that is made by an Herd of Evening Wolves. when they mis their draught of Blood in their Midnight Revels. The Groans of a Man in a Fit of the Stone are worse than all these; and the Distractions of a troubled Conscience are worse than those Groans: and yet a merry careless Sinner is worse than all that. But if we cou'd from one of the Battlements of Heaven elpie how many Men and Women at this Time lie fainting and dying for want of Bread, how many Young Men are hewn down by the Sword of War, how many poor Orphans are now weeping over the Graves of their Father, by whose Life they were enabled to Eat; if we could but hear how Mariners and Paffengers are at this present in a Storm, and shriek out because their Keel dashes against a Rock, or bulges under them, how many People there are that weep with Want, and are mad with Oppression, or are desperate by too quick a Sense of a constant Infelicity; in all reason we shou'd be glad to be out of the Noise and Participation of so many Evils. This is a Place of Sorrows and Tears, of fo great Evils and a constant Calamity: Let us remove from hence, at least in affections and preparation of Mind. His strong was a self-off no social water during the over a transferred

hone, over a because it is troublesome and cost gravie, full or Line and Temperation because it is under an annearment. Such a class of And he shat can folgers are a major of an order long Grantese, that of a remarked because of an order long Grantese, that of a remarked because it understand to be a full that for mean the class to be a such a force to be a first or a such about the folgers of the folgers of the folgers of the folgers of the class of the first or a such about the content of the content of the folgers of the content of the c

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General Exteriors

A General Preparation towards an Holy and Blessed Death, by way of Exercise.

SECT. I.

Three Precepts preparatory to an Holy Death, to be practifed in our whole Life.

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TE that would die well, must always look for Propera vi-Death, every Day knocking at the Gates of vere, & fin-the Grave, and then the Gates of the fingulas vitas Grave shall never prevail upon him to do him puta. Nihil Mischiet. This was the Advice of all the wise and interest inter-good Men of the World, who, especially in the Days culum. and Periods of their loy and Festival Egressions, chose to throw some Ashes into their Chalices, some sober Remembrances of their fatal Period. Such was the black Shirt of Saladine; The Tomb-Si sapis, utaris totis, Coline, diebus: stone presented to the Em-Extremumque tibi semper adesse putes? peror of Constantinople on his Coronation day; the Bishop of Rome's two Reeds with Flax and a Wax-taper; the Egyptian Skeleton ferv'd up at Feasts; and Trimalcion's Banquet, in Petronius, in which was brought in the Image of a dead Man's Bones of Silver, with Spondils exactly turning to every of the Guelts, and Heu, heu, nos miseros! quam totus homuncio Saying to every one, that mil est:

Sic erimus cuncti postquam nos auferer Orcus,

Ergo vivamus, dum licet esse bene.

for every one is equally concern'd in this sad Reprefentment. These in fantastick Semblances declare a severe Counsel, and useful Medication: And it is not easie for a Man to be gay in his Imagination, or to be

You and you must die, and

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drunk with Joy or Wine, Pride or Revenge, who confiders fadly that he must e're long dwell in a House of Darkness and Dishonour, and his Body must be the Inheritance of Worms, and his Soul must be what he pleafes, ev'n as a Man makes it here, by his living good or bad. I have read of a young Eremite, who, being paffionately in Love with a young Lady, could not, by all the Arts of Religion and Mortification, suppress the Trouble of that Fancy: Till at last being told that The was dead, and had been buried about Fourteen Days, he went fecretly to her Vault, and with the Skirt of his Mantle wiped the Moisture from the Carkass, and still, at the Return of his Temptation, laid it before him, faying, Behold, this is the Beauty of the Woman thou didft so much desire: And so the Man found his Cure. And if we make Death as present to us, our own Death, dwelling and dress'd in all its Pomp of Fancy and proper Circumstances; if any thing will quench the heats of Lust, or the defires of Money, or the greedy passionate Affections of this World, this must do it. But withal, the frequent Use of this Meditation, by curing our present Inordinations, will make Death fate and friendly; and, by its very Custom, will make that the King of Terrors shall come to us without his affrighting Dresses; and that we shall fit down in the Grave, as we compose our selves to Sleep, and

Certè populi quos despicit Arctos Felices errore suo, quos ille timorum Maximus haud urget, Lethi metus -In ferrum mens prona viris, animaque capaces Mortis, & ignavum rediture parcere vite.

do the Duties of Nature and Choice. The Old People that lived near the Riphaan-Mountains, were taught to converse with Death, and to handle it on all Sides, and to discourse of it as of a thing

that will certainly come, and ought fo to do. Thence their Minds and Resolutions became capable of Death, and they thought it a dishonourable thing with Greediness to keep a Life that must go from us, to lay afide its Thorns, and to return again circled with a Glory and a Diadem.

Qui quotidie 2. He that wou'd die well, must all the Days of bis Life vite fue ma-lay up against the Day of Death: Not only by the general num impofu-Provi-

Provisions of Holiness, and a Pious Life indefinitely, it, non indibut Provisions proper to the Necessities of that GreatBay of Expence, in which a Man is to throw his last
Cast for an Eternity of Joys or Sorrows; ever remembring, that this alone, well perform'd, is not enough
to pass us into Paradise, but that alone, done foolishly,
is enough to send us into Hell; and the want of either
a Holy Life or Death, makes a Man to fall short of
the mighty Price of our

High-calling. * In order to * Infere nunc, Melibas pyros, pone ordine vites.

this Rule, we are to consider what special Graces we shall then need to exercise, and by the proper Arts of the Spirit, by a heap of proportion'd Arguments, by Prayers, and a great Treasure of Devotion laid up in Heaven, provide before-hand a Referve of Strength and Mercy. Men, in the course of their Lives, walk lazily and incuriously, as if they had both their Feet in one Shooe; and when they are paffively revolved to the Time of their Diffolution, they have no Mercies in Store, no Patience, no Faith, no Charity to God, or despite of the World, being without Gust or Appetite for the Land of their Inheritance, which Christ with so much Pain and Blood hath purchased for them. When we come to die indeed, we shall be very much put to it, to stand firm upon the two Feet of a Christian, Faith and Patience. When we our selves are to use the Articles, to turn our former Discourses into present Practice, and to feel what we never felt before, we shall find it to be quite another thing. to be willing presently to quit this Life and all our present Possessions, for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many ways, and of which if we fail any way we are miserable for ever. Then we shall find how much we have need to have secured the Spirit of God, and the Grace of Faith, by an habitual perfect, immoveable Resolution. * The same is also the case of Patience, which will be assaulted with sharp Pains, disturbed Fancies, great Fears, want of a present Mind, natural Weaknesses, Frauds of the Devil, and a Thousand Accidents and Imperfections. D 4

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It concerns us therefore highly, in the whole course of our Lives, not only to accustom ourselves to a parient luffering of Injuries and Affronts, of Persecutions and Losses, of cross Accidents, and unnecessary Circumstances; but also, by representing Death as prefent to us, to confider with what Argument then to fortifie our Patience, and by affiduous and fervent Prayer to God all our Life long, to call upon him to give us Patience and great Affistances, a strong Faith. and a confirmed Hope, the Spirit of God and his Holy Angels Affiftants at that time, to refilt and to subdue the Devil's Temptations and Affaults; and fo to fortifie our Heart, that it break not into intolerable Sorrows and Impatience, and end in Wretchlesness and Infidelity. * But this is to be the Work of our Life, and not to be done at once; but as God gives us Time, by Succession, by Parts and little Periods. For it is very remarkable, that God who giveth plenteoully to all Creatures, he hath scattered the Firmament with Stars, as a Man fows Corn in his Fields, in a Multitude bigger than the capacities of Humane Order; he hath made so much variety of Creatures, and gives us great choice of Meats and Drinks, although any one of both Kinds wou'd have ferv'd our Needs; and fo in all Instances of Nature; yet in the Distribution of our Time, God feems to be strait-handed; and gives it to us, not as Nature gives us Rivers, enough to drown us, but drop by drop, Minute after Minute; so that we never can have Two Minutes together, but he takes away one, when he gives us another. This should teach us to value our Time, fince God so values it, and by his so small Distribution of it, tells us it is the most precious thing we have. Since therefore in the Day of our Death we can have still but the same little Portion of this precious Time, let us in every Minute of our Life, I mean in every difcernible Portion, lay up such a Stock of Reason and good Works, that they may convey a Value to the imperfect and shorter Actions of our Death-bed; while God rewards the Piety of our Lives by his gracious Acceptation and

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Benediction upon the Actions preparatory to our Death bed.

2. He that desires to die well and happily, above all things must be careful that he do not live a soft, a delicate and a voluptuous Life; but a Life severe, holy, and under the Discipline of the Cross, under the Conduct of Prudence and Observation, a Life of Wartare and sober Counsels, Labour and Watchfulness. No Man wants cause of Tears, and a daily Sorrow. Let every Man confider what he feels, and acknowledge his Misery; let him contess his Sin and chastise it; let him bear his Cross patiently, and his Persecutions nobly, and his Repentances willingly and constantly; let him pity the Evils of all the World, and bear his Share in the Calamities of his Brother; let him long and figh for the Joys of Heaven; let him tremble and fear, because he hath deserved the Pains of Hell; let him commute his eternal Fear with a temporal Suffering, preventing God's Judgment, by passing one of his own; let him groan for the Labours of his Pilgrimage, and the Dangers of his Warfare: And by that time he hath fumm'd up all these Labours, and Duties, and Contingencies, all the proper Causes, Instruments and Acts of Sorrow. he will find, that for a fecular Joy and Wantonness of Spirit, there are not left many void Spaces of his Life. It was St. James's Advice, Be afflitted, and mourn, and chap, a. 9. weep; let your Laughter be turned into Mourning, and your foy into meeping: And Bonadventure, in the Life Neque enim of Christ, reports, that the Holy Virgin Mother said Deus ulla re to St. Elizabeth, That Grace does not descend into the corporis &-Soul of a Man, but by Prayer and Affliction. Certain it is, rumna conthat a mourning Spirit and an afflicted Body, are great ciliatur-Instruments of reconciling God to a Sinner, and they Naz. Orat. 18. always dwell at the Gates of Atonement and Restitution. * But besides this, a delicate and prosperous Life, is hugely contrary to the hopes of a bleffed Eternity. Woe be to them that are at Ease in Sion, so it was Amos 6. 1. faid of old: And our Bleffed Lord faid, Woe be to you Luke 6.25. that laugh, for ye shall weep; But, Bleffed are they that Matth. 5.4. mourn, for they shall be comforted. Here or hereafter we must have our Portion of Sorrows. He that now

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goeth on his way weeping, and beareth forth good Seed Pfal. 126. 6. with him, shall doubtless come again with Joy, and bring his Sheaves with him. And certainly, he that fadly confiders the Portion of Dives, and remembers that the Account which Abraham gave him for the unavoidableness to his Torment, was, because he had his good Things in this Life, must in all Reason with Trembling run from a course of Banquets, and faring delicionsly every Day, as being a dangerous Estate, and a Confignation to an Evil greater than all Danger, the Pains and Torments of unhappy Souls. If either by Patience or Repentance, by Compassion or Persecution, by Choice or by Conformity, by Severity or Discipline, we allay the Festival-tollies of a soft Life, and profess under the Cross of Christ, we shall more willingly and more fately enter into our Grave; but the Death-bed of a voluptuous Man upbraids his little and couzening

*Sed longi pœnas fortuna favoris
Exigit à misero, quæ tanto pondere tama
Res premit adversas, fatísque prioribus urget.
Lucan, l. 8,

Prosperities, and exacts Pains made * sharper by the passing from soft Beds and a softer Mind. He that would die ho-

lily and happily, must in this World love Tears, Humility, Solitude and Repentance.

SECT. II.

Of Daily Examination of our Actions in the whole Course of our Health, preparatory to our Death-bed.

HE that will die well and happily, must dress his Soul by a diligent and frequent Scrutiny; He must perfectly understand and watch the State of his Soul; he must set his House in Order, before he be sit to die. And for this there is great Reason, and great Necessity.

Reasons for a Daily Examination.

1. For, if we consider the Disorders of every Day, the Multitude of impertinent Words, the great Portions n ,

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tions of Time Ipent in Vanity, the daily Omissions of Duty, the Coldness of our Prayers, the Indifferences of our Spirits in Holy Things, the Uncertainty of our fecret Purposes, our infinite Deceptions and Hypocrifies, fometimes not known, very often not observed by our felves, our want of Charity, our not knowing in how many Degrees of Action and Purpose every Vertue is to be exercised, the secret adherences of Pride. and too forward Complacency in our best Actions. our Failings in all our Relations, the Niceties of Difference between some Vertues and some Vices, the tecret undiscernible Passages from lawful to unlawful in the first Instances of Change, the perpetual mistakings of Permission for Duty, and licentious Practifes for Permissions, our daily abusing the Liberty that God gives us, our unsuspected Sins in the managing a course of Life certainly lawful, our little Greedinesses in Eating, our Surprises in the proportions of our Drinkings, our too great Freedom and Fondnesses in lawful Loves, our aptness for things Sensual, and our deadness and tediousness of Spirit in Spiritual Employments; besides infinite Variety of Cases of Conscience that do occur in the Life of every Man, and in all Intercourses of every Life, and that the Productions of Sin are numerous and encreasing, like the Families of the Northern-People, or the Genealogies of the first Patriarchs of the World; from all this we shall find, that the Computations of a Man's Life, are busie as the Tables of Signs and Tangents, and intricate as the Accompts of Eastern-Merchants: And therefore it were but reason we should sum up our Accompts at the Foot of every Page; I mean, that we call ourselves to Scrutiny every Night when we compose ourtelves to the little Images of Death.

2. For, if we make but one general Accompt, and never reckon till we die, either we shall only reckon by great Sums, and remember nothing but clamorous and crying Sins, and never consider concerning Particulars, or forget very many: Or if we could consider all that we ought, we must needs be confounded with the Multitude and Variety. But if we observe

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all the little Passages of our Life, and reduce them into the Order of Accompts and Acculations, we shall find them multiply to fast, that it will not only appear to be an Ease to the Accompts of our Death-bed. but by the Instrument of Shame will restrain the Inundations of Evils; it being a thing intolerable to humane Modesty, to see Sins encrease so fast, and Vertues grow up so flow; to see every Day Rain'd with the spots of Leprosie, or sprinkled with the marks of a lesser Evil.

- 3. It is not intended we should take Accompts of our Lives only, to be thought religious, but that we may see our Evil and amend it, that we dash our Sins against the Stones, that we may go to God, and to a Spiritual Guide, and fearch for Remedies, and apply them. And indeed, no Man can well observe his own growth in Grace, but by accompting seldom Returns of Sin, and a more frequent Victory over Temptations; concerning which, every Man makes his Observations according as he makes his Enquiries and Search after himself. In order to this it was that St. Paul wrote, before the receiving the Holy Sacrament, Let a Man examine himself, and so let him eat. This Precept was given in those Days when they communicated every Day, and therefore a daily Examination also was intended.
- 4. And it will appear highly fitting, if we remember, that at the Day of Judgment, not only the greatest Lines of Lite, but every Branch and Circumstance of every Action, every Word and Thought shall be call'd to Scrutiny and fevere Judgment: Infomuch that it was a great Truth which one said, We be to the most innocent Life, if God should search into it without mixtures of Mercy. And therefore we are here to follow St. Paul's Advice, Judge yourselves, and ye shall not be judged of the Lord. The way to prevent God's Anger, is to be angry with ourselves; and by examining our Actions, and condemning the Criminal, by being Affesfors in God's Tribunal, at least we shall obtain the Favour of the Court. As therefore every Night we must make our Bed the Memorial of our Grave,

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so let our Evening Thoughts be an Image of the Day of Judgment.

Instrument of Vertue, that it was taught ev'n to the Scholars of Pythagoras, by their Master; "Let not "Sleep seize upon the regions of your Senses, before you have Three Times recalled the Conversation and Accidents of the Day: Examine what you have committed against the Divine Law, what you have omitted of your Duty, and in what you have made use of the Divine Grace to the Purposes of Vertue and Religion; joining the Judges Reason to the Legislative Mind or Conscience, that God may reign there as a Law-giver and a Judge. Then Christ's Kingdom is set up in our Hearts; then we always live in the Eye of our Judge, and live by the measures of Reason, Religion, and sober Counsels.

The Benefits we shall receive by practifing this Advice, in order to a Blessed Death, will also add to the

Accompt of Reason, and fair Inducements.

The Benefits of this Exercise.

1. By a daily Examination of our Actions, we shall the easier Cure a great Sin, and prevent its arrival to become habitual: For [to Examine] we suppose to be a Relative Duty, and Instrumental to something elfe. We examine ourselves, that we may find out our Failings and Cure them: And therefore if we use our Remedy when the Wound is fresh and bleeding, we shall find the Cure more certain, and less painful. For so a Taper, when its Crown of Flame is newly blown off, retains a nature so symbolical to Light, that it will with greediness re-inkindle and fnatch a ray from the Neighbour-fire. So is the Soul of Man, when it is newly fallen into Sin; although God be angry with it, and the state of God's favour and its own graciousness is interrupted, yet the habit is not naturally changed; and still God leave some roots of Vertue standing, and the Man is modest, or apt to be made ashamed, and he is not

grown a bold Sinner: But if he Sleeps on it, and returns again to the fame Sin, and by degrees grows in love with it, and gets the custom, and the strangeness of it taken away, then it is his Master, and is swell'd into an heap, and is abetted by use, and corroborated by newly-entertain'd Principles, and is infinuated into his Nature, and hath possessed his Affections, and tainted the Will and Understandings: And by this Time a Man is in the State of a decaying Merchant, his Accompts are fo great, and fo intricate, and so much in arrear, that to examine it, will be but to represent the Particulars of his Calamity; therefore they think it better to pull the Napkin before their Eyes, than to stare upon the Circumstances of their Death.

2. A daily or frequent Examination of the Parts of our Life, will interrupt the Proceeding, and hinder the Journey of little Sins into an heap. For many Days do not pass the best Persons, in which they have not many idle Words or vainer Thoughts to fully the fair whiteness of their Souls, some indiscreet Passions or triffing Purposes, some impertment Discontents or unhandsome Usages to their own Persons, or their dearest Relatives. And though God is not extreme to mark what is done amily, and therefore puts these upon the Accompts of his Mercy, and the Title of the Cros; vet in two Cases, these little Sins combine and cluster: (and we know, that Grapes were once in fo great a bunch, that one cluster was the load of two Men:) that is, I. When either we are in love with small Sins, or, 2. When they proceed from a careless and incurious Spirit, into frequency or continuance. For to the imallest Atoms that dance in all the little Cells of the World, are so triffing and immaterial, that they cannot trouble an Eye, nor vex the tenderest part of a Wound, where a barbed Arrow dwelt: Yet when by their infinite Numbers (as Meliffa and Parmenides affirm) they danced first into Order, then into little Bodies, at last they made the Matter of the World. So are the little Indiscretions of our Life; they are always inconsiderable, if they be considered;

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and contemptible, if they be not despised; and God does not regard them, if we do. We may eafily keep them afunder, by our Daily or Nightly Thoughts and Prayers. and fevere Sentences: But ev'n the least Sand can check the tumultuous Pride, and become a limit to the Sea. when it is in an heap, and in united Multitudes; but if the Wind scatter and divide them, the little Drops and the vainer Froth of the Water begins to invade the Strand. Our Sighs can scatter such little Offences: But then be fure to Breathe such Accents frequently. leaft they knot and combine, and grow big as the Shore, and we perish in Sand, in trifling Instances. He that despiseth little Things, shall perish by little and little; Ecclus, 19:12

to faid the Son of Sirach. 3. A frequent Examination of our Actions, will intenerate and foften our Consciences, so that they shall be impatient of any rudeness or heavier Load: And he

that is used to shrink when he is pressed with a Branch of twining Qui levi comminatione pellitur, non opus est ut fortitudine & armis inva-Ofier, will not willingly stand in datur.

the Ruins of an House, when the Beam dashes upon the Pavement. And provided that our nice and tender Spirit be not vexed into scruple. nor the scruple turn'd into unreasonable Fears, nor the Fears into Superstition; he that by any Arts can make his Spirit tender and apt for Religious Impressions, hath made the fairest Seat for Religion, and the unaptest and uneasiest Entertainment for Sin and Eternal Death. in the whole World.

4. A frequent Examination of the smallest Parts of our Lives is the best Instrument to make our Repentance particular, and a fit Remedy to all the Members of the whole Body of Sin. For our Examination put off to our Death-bed, of necessity brings us into this Gondition, that very many Thousands of our Sins must be (or not be at all) washed off with a general Repentance, which the more general and indefinite it is, it is ever to much the worfe. And if he that Repents the longest and the oft nelt, and upon the most Instances, is still, during his whole Life, but an inperfect Penitent, and there are very many referves left to be wiped off by

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God's Mercies, and to be eased by collateral Assistances. or to be grouned for at the terrible Day of Judgment : it will be but a fad Story to confider, that the Sins of a whole Life, or of very great Portions of it, shall be put upon the Remedy of one Examination, and the Advices of one Discourse, and the Activities of a decayed Body, and a weak and an amazed Spirit. Let us do the best we can, we shall find that the meer Sins of Ignorance and unavoidable Forgetfulness. will be enough to be entrusted to such a Blank; and that if a general Repentance will serve toward their expiation, it will be an infinite Mercy: But we have nothing to warrant our confidence, if we shall think it to be enough on our Death-bed to confess the notorious Actions of our Lives, and to fay, The Lord be merciful to me, for the infinite Transgressions of my Life, which I have wilfully or carelefly forgot;] for very many of which, the Repentance, the distinct, particular, circumstantiate Repentance of a whole Life wou'd have been too little, if we could have done more. smold as to easily wir

5. After the enumeration of these Advantages, I shall not need to add, that if we decline or refute to call ourselves frequently to Account, and to use daily Advices concerning the State of our Souls, it is a very ill Sign that our Souls are not right with God, or that they do not dwell in Religion. But this I shall say, that they who do use this Exercise frequently, will make their Conscience much at ease, by casting out a daily load of Humour and Surfeit, the Matter of Difeases, and the Instruments of Death. He that does not frequently search his Conscience, is a House without a Window, and like a wild untutor'd Son of a fond and undifcerning Widow.

But if this Exercise seem too great a trouble, and that by such Advices Religion will seem a Burthen; I

have Two Things to oppose against it.

One is, That we had better bear the Burthen of the Lord, than the Burden of a bale and polluted Conscience. Religion cannot be so great a trouble as a guilty Soul; and whatfoever trouble can be fancied in this ,

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d in this this or any other action of Religion, it is only to unexperienc'd Persons. It may be a trouble at first Elige vitam just as is every change and every new accident : But confuetude if you do it frequently, and accultom your Spirit to ficie jucus. it, as the Custom will make it easie, so the Advantages dishmam. will make it delectable; That will make it facilias Nature, Thefe will make it as pleasant and eligible as Reward: or God, and Eternal life. Thus thraws R

2. The other Thing I have to fay is this; That to examine our Lives, will be no trouble, if we do not intricate it with the Bufiness of the World, and the Labyrinths of Care and impertinent Ap Secure & quiete mentis est in

fairs. A Man had need have a quiet and omnes vite patter discurrere, ocdifentangled Life, who comes to fearth cuparorum mimi velue fub jugo into all his Actions, and to make Judg- funt, respicere non possunt.

Seneca.

ment concerning his Errors and his wall aliem years Needs, his Remedies and his Hopes. They that have great Intreagues of the World, have a Yoke upon their Necks. and cannot look back. And he that covets many Things greedily, and matches at high Things ambitiously, that despites his Neighbour proudly, and bears his Croffes peevishly, or his Prosperity impotently and passionately; he that is prodigal of his precious Time, and is tenacious and retentive of evil Purpoles, is not a Man disposed to this Exercise: He hath reason to be afraid of his own Memory, and to dash his Glass in pieces, because it must needs represent to his own Eyes an intolerable deformity. He therefore that refolves to live well whatfoever it costs him, he that will go to Heaven at any rate, shall best tend this Duty, by neglecting the Affairs of the World in all Things where prudently he may. But if we do otherwife, we shall find that the Accompts of our Death-bed, and the Examination made by a diffurbed Understanding, will be very empty of Comfort, and full of Inconveniencies.

6. For hence it comes that Men Die to timeroully and uncomfortably, as if they were forced out of their Lives by the violences of an Executioner. Then, without much Examination, they remember how wickedly they have lived, without Religion, against the Laws of the Covenant of Grace, without God in the World:

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Then they fee Sin goes off like an amazed, wounded. affrighted Person from a lost Battel, without Honour, without a Veil, with nothing but Shame and fad Remembrances: Then they can confider, that if they had liv'd vertuously, all the trouble and objection of that would now be past, and all that had remained should be Peace and Joy, and all that Good which dwells within the House of God, and Eternal Life. But now they find they have done amifs, and dealt wickedly, they have no Bank of good Works, but a huge Treasure of Wrath, and they are going to a strange Place, and what shall be their Lot is uncertain; (fo they fay, when they would comfort and fatter themselves:) But in truth of Religion their Portion is fad and intolerable, without Hope, and without Refreshment, and they must use little filly Arts to make them go off from their Stage of Sins with some handsome Circumstances of Opinion: They will in Civility be abused, that they may die quietly, and go decently to their Execution. and leave their Friends indifferently contented, and apt to be comforted: And by that time they are gone a while, they fee that they deceived themselves all their Days, and were by others deceived at last:

Let us make it our own Gase: We shall come to that State and Period of Condition, in which we shall be infinitely comforted, if we have lived well; or elfe be amazed and go off trembling, because we are guilty of heaps of unrepented and unforfaken Sins. It may happen we shall not then understand it so, because most Men of late Ages have been abused with falfe-Principles, and they are taughts (or they are willing to believe) that a little thing is enough to fave them, and that Heaven is fo cheap a Purchase, that it will fall upon them whether they will or no-The Milery of it is, they will not suffer themselves to be conjuted, till it be too late to recant their Errour. In the interim, they are impatient to be examined, as a Leper is of a Comb, and are greedy of the World, as Children of raw Fruit; and they hate a severe Reproof, as they do Thorns in their Bed; and they love to lay afide Religior, as a drunken Person does to forget

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his Sorrow; and all the way they dream of fine things, and their Dreams prove contrary, and become the Hieroglyphicks of an Eternal Sorrow. The Daughter of Polycrates dreamt that her Father was lifted up, and that Impiter washed him, and the Sun anointed him; but it proved to him but a fad Prosperity: For after a long Life of conftant prosperous Successes, he was furprised by his Enemies, and hang'd up till the Dew of Heaven wet his Cheeks, and the Sun melted his Greafe. Such is the Condition of thole Persons who living either in the despite or in the neglect of Religion, lie wallowing in the Drunkennels of Profperity or worldly Cares: They think themselves to be exalted till the Evil Day overtakes them: And then they can expound their Dream of Life, to end in a fad and hopeless Death. I remember, that Cleomenes was call'd a God by the Egyptians, because when he was hanged, a Serpent grew out of his Body, and wrapt it self about his Head; till the Philosophers of Egypt faid it was natural that from the Marrow of some Bodies fuch Productions should arise. And indeed in represents the Condition of some Men, who being dead, are effeemed Saints and beatify'd Persons, when their Head is encircled with Dragons, and is entred into the Possession of Devils, that old Serpent and Deceiver. For indeed, their Life was secretly so corrupted, that fuch Serpents fed upon the Ruins of the Spirit, and the Decays of Grace and Reason. To be cozened in making Judgments concerning our final Condition, is extremely easie; but if we be cozened, we are infinitely miserable.

SECT. III.

Of exercising Charity during our whole Life.

HE that wou'd die well and happily, must in his Lifetime, according to all his Capacities, exercise Chatity; and because Religion Respice quid produit presentis temporis evum: is the Life of the Soul, Onne quod est pinil est, preser una le Leuri.

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and Charity is the life of Religion, the fame which gives life to the better part of Man, which never dies, may obtain of God a mercy to the interiour part of

Man in the Day of its dissolution.

1. Charity is the great Chanel through which God passes all his Mercy upon Mankind. For we receive absolution of our Sins, in proportion to our forgiving our Brother. This is the rule of our Hopes, and the measure of our Defire of this World; and in the Day of Death and Judgment, the great Sentence upon Mankind shall be transacted according to our Alms, which is the other part of Charity. Certain it is,

Quod expendi habui, Quod donavi habeo; Quod negavi punior, Quod servavi perdidi.

that God cannot, will not, never did reject a Charitable Man in his greatest Needs, and in his most passionate Prayers; for God himself is love, and every degree of

Charity that dwells in us, is the participation of the Divine Nature: And therefore, when upon our Death-bed a Cloud covers our Head, and we are enwrapped with Sorrow; when we feel the weight of a Sickness, and do not feel the refreshing Visitations of God's Loving-kindness; when we have many things to trouble us, and looking round about us we fee no Comforter; then call to Mind what Injuries you have forgiven, how apt you were to pardon all Affronts and real Persecutions, how you embraced Peace when it was offered you, how you followed after Peace when it ran from you: And when you are weary of one fide, turn upon the other, and remember the Alms that by the Grace of God, and his Affistances, you have done; and look up to God, and with the Eye of Faith behold his coming in the Cloud, and pronouncing the Sentence of Doom's-day, according to his Mercies and thy Charity.

2. Charity with its Twin-daughters, Alms and Forgiveness, is especially effectual for the procuring God's Mercies in the Day and Manner of our Death. Alms Tob. 4. 10. deliver from death, faith old Tobias; and Alms make an Ecclus. 3. 30. Decement for Sins, said the Son of Sirach: And so said

Daniel, and so say all the wise Men of the World. And 1 Pet. 4. 8. in this Sense also is that of St. Peter, Love covers 4 Ifai. 1. 17.

multitude of Sins. And * St. Clement, * Lib. 7. cap. 12. 'Ear Exes in his Confidentions, gives this Six off xelow or, dos. The eg-Countel, If you have any thing in don, es surpoon apaprier ou. your Hands, give it, that it may exemusivas, 38 x miseon instant work to the remission of the Sins. radaeged apaprias. For by Fuith and Alms Sins are purged. The same also is the Counsel of Salvian, who wonders that Men who are guilty of great and many Sins, will not work out their Pardon by Alms and Mercy. But this also must be added out of the Words of Lanctantius, who makes this Rule compleat and uleful; But think not, because Sins are taken away by Alms, that by thy Money thou may it purchase a license to Sin. For Sins are abolished. if because thou hast sinned, thou givest to God, that is, to God's poor Servants, and his indigent necessitous Creatures: But if thou finnest upon confidence of Agere autem giving, thy Sins are not abolished. For God desires ponitentiam infinitely that Men should be purged from their Sins, quam profiand therefore commands us to Repent: But to Repent, teri & affiris nothing else but to profess and affirm (that is, to mare se non purpole, and to make good that purpole) that they carrum.

Now Alms are therefore effective to the abolition and pardon of our Sins, because they are preparatory to, and impetratory of the Grace of Repentance, and are Fruits of Repontance: And therefore * St. Chryfostome * Orat. 2. de affirms, that Repentance without Alms is dead, and Ponitentia. without Wings, and can never foar upwards to the element of Love. But because they are a part of Repentance, and hugely pleafing to Almighty God, there-

will Sin no more.

fore they deliver us from the Evils of an unhappy and accurfed Death: For so Christ delivered his Disciples from the Sea; when he appealed the Storm, though they still sailed in the Chanel. And this St. Ferome

verifies with all his reading and experience, faying, I do Nunquam not remember to have read, that ever any charitable memini me legisle mala person died an evil Death. And although a long expe-morte morrience hath observed God's Mercies to descend upon tum qui licharitable People, like the Dew upon Gideon's Pleece charitatie exwhen all the World was dry; yet for this also we have ercuit, ad a promife, which is not only an argument of a certain Nepot.

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number of Years, (as experience is) but a Security for Luke 16. 9. eternal Ages. Make ye Friends of the Mammon of unrightcoufness, that when ja fail, they may receive you into everlasting Habitations. When Faith fails, and Chaftiry is utelefs, and Temperance shall be no more then Charity shall bear you upon Wings of Cherubims.

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to the eternal Mountain of the Lord. I have been a lover of Mankind, and a Friend, and Merciful; and now I expelt to communicate

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in that great kindness, which He shews, that is the Great God and Father of Men and Mercies, faid Cyrus the Per-

han on his Death bed.

I do not mean this shou'd only be a Death-bed Charity, any more than a Death bed Repentance; but it ought to be the Charity of our Life and health-

De dum tempus habes, tibi propria fit (manus hæres

ful Years, a parting with Portions of our Goods then when Aufert hoc nemo quod dabis ipie Deo. We can keep them. We must not first kindle our Lights when

we are to descend into our Houses of Darkness, or bring a glaring Torch suddenly to a dark Room; that will amaze the Eye, and not delight it, or instruct the Body: But if our Tapers have in their constant course descended into their Grave, crowned all the way with light, then let their Death-bed Charity be doubled, and the light burn brightest when it is to bedeck our Herse. But concerning this, I shall afterwards give account.

SECT IV.

General Considerations to enforce the former Practices.

Duod Gepe erinon po eft fiet diu Seneca.

THese are the general Instruments of Preparation in order to a Holy Death : It will concern us all to use them diligently and speedily; for me must be long in doing that which must be done but once ! And therefore, we must begin betimes, and lose no Time; especially fince it is fo great a venture, and upon it depends fo great

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great a state. Seneca said well, There is no Science or Nullus rei Art in the World so bard, as to live and die mell: The difficilior est Professor of other Arts are valgar and many : But he scientia: Prothat knows how to do this Bufiness, is certainly in fessores alie-ftructed to Eternity. But then let me remember this, vulgo multhat a wife Person will also put most upon the greatest tique sint. Interest. Common prudence will teach us this, No Man will hire a General to cut Wood, or shake Hay milla eft, rewith a Sceptre, or fpend his Soul and all his Faculties standi-nulla upon the purchase of a Cockle-shell; but he will fit fecultas, A-Instruments to the dignity and exigence of the Defign. niam poens And therefore, fince Heaven is fo glorious a State, in morte tiand so certainly designed for us, if we please, let us wirtutem vifoend all that we have, all our Passions and Affections, deant, intaall our Study and Industry, all our Defires and Strata. bescinique gems, all our witty and ingenious Faculties, toward relicta. the arriving thicker; whither if we do come, every Minute will infinitely pay for all the Troubles of our whole Life; if we do not, we shall have the reward of Fools, an unpitied and an upbraided Misery.

To this purpose, I shall represent the State of dying and dead Men, in the devour Words of some of the Fathers of the Church, whose Sense I shall exactly keep, but change their order; that by placing some of their dispersed Meditations into a chain or sequel of Discourse, I may with their Precious Stones make an Union, and compose them into a Jewel; for though the Meditation is plain and easie, yet it is affectionate.

and material, and true, and necessary.

The Circumstances of a Dying Man's Sorrow and Danger.

When the Sentence of Death is decreed, and begins to be put in execution, it is Sorrow enough to see or seel respectively the sad accents of the Agony and last contentions of the Soul, and the resuctancies and unwillingness of the Body: The Forehead wash'd with a new and stranger Baptism, besmear'd with a cold Sweat, tenacious and clammy, apt to make it cleave

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Chap. 2.

to the roof of his Coffin t the Note cold and undiffern-Mins, ing, not pleased with Perfumes, nor suffering Violence with a Cloud of unwholfom Smoak; the Ever dim as a fullied Mirrour, or the Face of Heaven when God thews his Anger in a prodigious Storm : the Feet cold the Hands fliff; the Physicians despairing our Friends weeping, the Rooms dreffed with Darkness and Sorrows and the exterior Parts betraying what are the Violendes which the Soul and Spirit fuffer: The nobler Part like the Lord of the House, being affaulted by exteriour Rudenesses, and driven from all the outworks, at last faint and weary with short and frequent Breathings, interrupted with the longer accents of Sighs, without Moifture, but the excretencies of a fpilt Humour, when the Pitcher is broken at the Ciftern, it retires to its last Fort the Heart, whither it is pursued, and stormed and beaten out, as when the barbarous Thracian fack'd the Glory of the Grecian-Empire. Then Calamity is great and Sorrow rules in all the Capacities of Man; then the Mourners weep, because it is civil, or because they need thee, or because they fear a But who fuffers for thee with a Compassion sharp as is thy Pain ? Then the Noise is like the faint Eccho of a diffant Valley, and few hear, and they will not regard thee, who seemest like a Person void of Understanding, and of a departing Interest. Verè tremendum est mortis sacramentum. But these Accidents are common to all that Die; and when a special Providence shall distinguish them, they shall Die with easie Circumstances: But as no Piety can secure it, so must no Confidence expect it, but wait for the Time, and accept the manner of the Diffolution. But that which distinguishes them is this:

He that hath lived a Wicked Life, if his Conscience be alarm'd, and that he does not Die like a Wolf or a Tyger, without sense or remorse of all his Wildness and his Injury, his beaftly Nature, and defart and untilled Manners, if we have but sense of what he is going to fuffer, or what he may expect to be his Portion; then we may imagine the terrour of their abused Fancies, how they fee affrighting Shapes, and because they

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fear them, they feel the gripes of Devils, urging the unwilling Souls from the kinder and tast embraces of the Body, calling to the Grave, and hasting to Judgment, exhibiting great Bills of uncancelled Crimes, awakening and amazing the Conscience, breaking all their Hopes in pieces, and making Faith useless and terrible, because the Malice was great, and the Charity was none at all. Then they look for some to have S. pity on them; but there is no Man. No Man dares be their pledge; No Man can redeem their Soul, which now feels what it never teared. Then the tremblings and the forrow, the memory of the past Sin, and the fear of tuture Pains, and the Sense of an angry God and the presence of some Devils, confign him to the eternal Company of all the damned and accurred Spirits. Then they want an Angel for their Guide, and EphremSyrus the Holy Spirit for their Comforter, and good Conscience for their Testimony, and Christ for their Advocate, and they Die and are left in Prisons of Earth or Air, in secret and undiscerned Regions, to weep and tremble, and infinitely to fear the coming of the Day of Christ; at which Time they shall be brought forth to change their Condition into a worse, where they shall for ever feel more than we can believe or underitand.

But when a good Man Dies, one that hath lived innocently, or made joy in Heaven at his timely and effective Repentance, and in whose behalf the holy Telus hath interceded prosperously, and for whose interest the Spirit makes interpellations with groans and sighs unatterable, and in whose defence the Angels drive away the Devils on his Death-bed, because his Sins are pardoned, and because he resisted the Devil in his Lifetime, and fought fuccessfully, and persevered unto the End; then the Joys break forth through the Clouds of Sickness, and the Conscience stands upright, and confesses the Glory of God, and owns so much integrity, that it can hope for Pardon, and obtain it too: Then the Sorrows of the Sickness, and the Flames of the Fever, or the Faintness of the Consumption, to but untie the Soul from its Chain, and let it go forth,

first into Liberty, and then to Glory. For it is but

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for a little while that the face of the Sky was black like the preparations of the Night, but quickly the Cloud was torn and rent, the violence of Thunder parted it into little Portions, that the Sun might look forth with a watery Eye, and then shine without a Tear. But it is an infinite refreshment, to remember all the Comforts of his Prayers, the frequent Victory over his Temptations, the Mortification of his Luft, the noblest Sacrifice to God, in which he most Delights, that we have given him our Wills, and kill'd our Appetites for the Interests of his Services: then all the trouble of that is gone, and what remains is a Portion in the Inheritance of Jefus, of which he now talks no more as a thing at diffance, but is en-S. Martyria. tering into the possession. When the Veil is rent, and 8. Enfirming the Prison-doors are open at the Presence of God's Angel, the Soul goes forth full of hope, fometimes with evidence, but always with certainty in the thing, and inftantly it passes into the throngs of Spirits, where Angels meet it finging, and the Devils flock with malicious and vile Purpoles, defiring to lead it away with them into their Houses of Sorrow: There they fee Things which they never faw, and hear Voices which they never heard. There the Devils charge them with many Sins, and the Angels remember that chemielves rejoiced when they were repented of. Then the Devils aggravate and describe all the Circumstances of the Sin, and add Calumnies; and the Angels bear the Sword forward still, because their Lord doth answer for them. Then the Devils rage, and gnash their Teeth; they see the Soul chaste and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the Tongue was refrained and fanctified, and then hold their peace. Then the Soul passes forth and rejoices, passing by * Meyisu ? the Devils in fcorn and triumph, being fecurely careiper Se ried into the bosom of the Lord, where they shall orices of rest till their Crowns are finished, and their Mansions

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he a Sava- are prepared; and then they shall feast and fing, rejoice and worship for * ever and ever. Fearful and

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and miformidable to unboly Persons is the first meeting with Spirits in their feparation. But the Victory which holy Souls receive by the Mercies of Jefus Christ, and the conduct of Angels, is a joy that we must not understand till we feel it; and yet such which by an early and a persevering Piety we may secure; but let us enquire after it no farther, because it is secret.

CHAP. III.

Of the State of Sickness, and the Temptations incident to it; with their proper Remedies.

SECT. L

Of the State of Sickness.

Dam's Sin brought Death into the World, and Man did die the same Day in which he Sinned. according as God had threaten'd. He did not die, as Death is taken for a separation of Soul and Body; that is not Death properly, but the ending of the last act of Death; just as a Man is said to be born, when he ceases any longer to be borne in his Mother's Womb: But whereas to Man was intended a Life long and happy, without Sickness, Sorrow or Infelicity, and this Life should be lived here or in a better Place, and the passage from one to the other shou'd have been easie, safe and pleasant; now that Man finned, he fell from that State to a contrary.

If Adam had stood, he shou'd not always have lived in this World; for this World was not a Place capable of giving a dwelling to all those Myriads of Men and

Women

Women which should have been born in all the Generations of infinite and eternal Ages; for to it must have been it Man had not died at all, nor yet have removed hence at all. Neither is it likely that Man's Innocence should have lost to him all possibility of going thither where the duration is better, measured by a better time, fubject to fewer Changes, and which is now the reward of a returning Vertue, which in all natural Senses is less than Innocence, save that it is heighten'd by Christ to an equality of acceptation with the state of Innocence: But so it must have been, that his Innocence shou'd have been punished with an eternal confinement to this state, which in all reason is the less perfect, the state of a Traveller, not of one possessed of his Inheritance. It is therefore certain, Man should have changed his abode: For so did Enoch, and so did Elias, and so shall all the World that shall be alive at the Day of Judgment; They shall not die, but they shall change their place and their abode, their duration and their state, and all this without Death.

That Death therefore which God threat'ned to Adam. and which passed upon his Posterity, is not the going out of this World, but the manner of going. It he had staid in Innocence, he should have gone from hence placidly and fairly, without vexatious and afflictive Circumstances; he should not have died by Sickness, Mistortune, Detect or Unwillingness: But when he fell, then he began to die the same Day (so faid God:) And that must needs be true; and therefore it must mean, that upon that very Day he fell into an evil and dangerous Condition, a State of Change and Affliction: Then Death began; that is, the Man morimur, fi-began to Die by a natural dimunition, and aptness to Disease and Milery. His first State was and should have been (so long as it lasted) a happy Duration; his second was a daily and miserable Change: And this was

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the dying properly.

This appears in the great Instance of Damnation, which in the style of Scripture is call'd eternal Death; not because it kills or ends the Duration, it hath not to much good in it; but because it is a perpetual

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tual infeinfelicity. Change or separation of Soul and Body. is but accidental to Death; Death may be with or without either: But the formality, the curse and the fting of Death, that is, milery, forrow, fear, diminution, defect, anguish, dishonour, and whatsoever is milerable and afflictive in Nature, that is Death. Death is not an Action, but a whole State and Condition; and this was first brought in upon us by the Offence of one Man. In maintain and off all oroms

But this went no farther than thus to subject us to temporal Infelicity. If it had proceeded to as was supposed. Man had been much more milerable; for Man had more than one original Sin, in this fense: And though this Death enter d first upon us by Adam's Fault, yet it came nearer unto us, and encreased upon us by the Sins of more of our Fore fathers. For Adam's Sin left us in Strength enough to contend with Humane Calamities for almost a Thousand Years together: But the Sins of his Children, our Fore-fathers, took off from us half the Strength about the Time of the Flood; and then from 500 to 250, and from thence to 120, and from thence to Threefcore and Ten; fo often halfing it, till it is almost come to nothing. But by the Sins of Men, in the feveral Generations of the World, Death, that is, Milery and Difease, is halten'd so upon us, that we are of a contemptible Age: And because we are to Die by suffering Evils. and by the Daily lessening of our Strength and Health, this Death is so long a doing, that it makes so great a part of our short Life useless and unserviceable, that we have not Time enough to get the perfection of a fingle Manufacture, but Ten or Twelves Generations of the World must go to the making up of one wife Man, or one excellent Art: And in the succession of those Ages there happeen so many Changes and Interruptions, fo many Wars and Violences, that Seven Years Fighting fets a whole Kingdom back in Learning and Vertue, to which they were creeping, it may be a Congress of the Charles Street on the whole Age.

And thus also we do evil to our Posterity, as Adam did to his, and Cham did to his, and Els to his, and all they to theirs who by Sins caused God to shorten the Life, and multiply the Evils of Mankind. And for this reason it is, the World grows worse and worse, because so many original Sins are multiplied, and so many Evils from Parents descend upon the succeeding Generations of Men, that they derive nothing from us but original Misery.

But he who restored the Law of Nature, did also restore us to the Condition of Nature; which, being violated by the Introduction of Death, Christ then renaired when he suffered and overcame Death for us: That is, he hath taken away the unhappiness of Sickness, and the sting of Death, and the dishonours of the Grave, of Dissolution and Weakness, of Decay and Change, and hath turned them into Acts of Fayour, into Instances of Comfort, into Opportunities of Vertue. Christ bath now knit them into Rosaries and Coronets, he hath put them into Promifes and Rewards, he hath made them part of the Portion of his Elect: They are Instruments, and Earnests, and Securities and Passages to the greatest Persection of Human Nature, and the Divine Promises. So that it is possible for us now to be reconciled to Sickness: it came in by Sin, and therefore is cured when it is turned into Vertue: And although it may have in it the Uneafiness of Labour; yet it will not be uneasse as Sin. or the restlesness of a discomposed Conscience. If therefore we can well manage our Stare of Sickness, that we may not fall by Pain, as we usually do by Pleasure, we need not fear; for no Evil shall happen to us.

SECT. II.

Of the first Temptation proper to the State of Sickness, Impatience.

MEN that are in Health, are severe exactors of Patience at the Hands of them that are Sick; and they usually judge it, not by terms of Relation between God and the suffering Man, but between him and

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and the Friends that stand by the Bed-side. It will be therefore necessary that we truly understand to what Duries and Actions the Patience of a Sick Man ought to extendable assessmental in an ellowest or a

z. Sighs and Groans, Sorrows and Prayers, humble Ejulatu, que. Complaints and dolorous Expressions, are the sad Ac- fin, gemin, fremities, cents of a Sick Man's Language. For it is not to be reforando expected that a Sick Man should act a Part of Patience multim sewith a Countenance like an Orator, or grave like a biles voces Dramatick Person: It were well if all Men cou'd bear cie, Tufe, an exteriour Decency in their Sickness, and regulate their Voice, their Face, their Discourse, and all their Circumstances, by the Measures and Proportions of Comline's and Satisfaction to all the Standers-by: But this would better please them than affift them; the Sick Man would do more good to others, than he wou'd receive to himfelf.

2. Therefore, Silence and still Composures, and not Complaining, are no Parts of a Sick Man's Duty, they are not necessary Parts of Patience. We find that David roared for the very Disquietness of his Siekness; and he lay Concedenchattering like a Swallow, and his Throat was dry with dam eft go calling for Help upon his God. That's the proper Voice of Sickness: And certain it is, that the proper Voices of Sickness are express Vocal and Petitory in the Ears of God, and call for Pity, in the same Accent as the Cries and Oppressions of Widows and Orphans do for Vengeance upon their Perfecutors, though they fay no Collect against them. For there is the Voice of a Mian, and there is the Voice of the Difease, and God hears both; and the louder the Difease speaks, there is the greater need of Mercy and Pity, and therefore God will the sooner hear it, Abel's Blood had a Voice, and cryed to God: and Humility bath a Voice, and cries fo leud to God, that it pierces the Clouds; and fo hath every Sorrow, and every Sickness: And when a Man cries out, and complains but according to the Sor- Flagrantion squo rows of his Pain, it cannot be any Non debet dolor effe viri, nec Part of a culpable Impatience, but an Vulnere major. Argument for Pity.

3. Some Men's Senses are so subtile, and their Perceptions

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Chap. 2.

ceptions fo quick and full of relift, and their Spirits fo active, that the same load is double upon them to what it is to another Person; and therefore, comparing the Expressions of the one, to the filence of the other, a different Judgment cannot be made concerning their patience. Some Natures are querulous, and melancholick, and foft, and nice, and tender, and weeping, and expressive; others are fullen, dull, without apprehension, apt to tolerate and carry Burdens : And the Crucifixion of our Bleffed Saviour falling upon a delicate and Virgin-body, of curious Temper, and Strict, equal Composition, was naturally more full of Torment than that of the ruder Thieves, whose proportions were courfer and uneven.

4. In this Cafe it was no imprudent Advice which

naturam imitens omittas tuam.

Omnino fi quicquam est decorum, nihil est profecto magis quam more amiable than an even Temper in equabilitas universe vite, tum fin- our whole Life, and in every Action: gularum actionum: quam autem but this evenness cannot be kept, unconservare non postis si sliorum less every Man tollows his own Nature, without striving to imitate the

Circumstances of another. And what is so in the thing itself, ought to be to in our ludgments concerning the Things. We must not call any one impatient, if he be not filent in a Fever, as if he were affeep,

and Exclamations, to be an entertainment of the Spi-

as it he were dull, as Herod's Son of Athens, 5. Nature, in some Cases, hath made Cryings-out,

rit, and an abatement or diversion of the Pain. For so did the Old Champions, when they threw their fatal Ners, that they might load their Enemy with Quia profunethe snares and weights of Death, they groaned aloud, and fent forth the anguish of their Spirit into the Eves and Hearts of the Man that stood against them. venitque pla- So it is in the endurance of some sharp Pains, the ga vehemen complaints and thrickings, the tharp groans and the tender accents, fend torth the afflicted Spirits, and force a Way, that they may ease their oppresfion and their load; that when they have spent some of their Sorrows by a fally forth, they may return better able to fortifie the Heart. Nothing of this

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this is tience; and when our Bleffed Saviour fuffered his last and sharpest pang of Sorrow, he cried our with a loss wide, and resolved to Die, and did so.

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Constituent or integral Parts of Patience.

care that our Complaints be without Despair. Despair line against the Reputation of God's Goodness, and the Essicary of all our old Experience. By Despair, we destroy the greatest comfort of our Sorrows, and turn our Sickness into the State of Devils and perishing Souls. No Affliction is greater than Despair: For that it is which makes Hell-fire; and turns a natural evil into an intolerable; it hinders Prayers, and fills up the intervals of Sickness with a worse torture; it makes all spiritual Arts useless, and the Office of spiritual Comforters and Guides to be impertment.

Against this, Hope is to be opposed: And its proper Acts, as it relates to the Vervue and Exercise of Partience, are, i Praying to God for Help and Remedy to Sending for the Guides of Souls: 3. Using all Holy Exercises and Acts of Grace proper to that State: Which whose does, in hath not the Impatience of Despair; every Man that is Parient, hath hope in God, in the

Day of this Sorrows, Elaborate 9 slott stude will

muring. Murmur fins against God's Providence and Government: By it we grow rude, and, like the falling Angels; displeased at God's Supremacy; and nothing is more unreasonable: It talks against God; for whose Glory all Speech was made; it is proud and fantastick, hath better Opinions of a Sinner than of the Divine Justice, and wou'd rather accuse God than himself.

Against this is opposed that part of Patience which resigns the Man into the Hands of God, saying with old Eli, It is the Lord, let him domana he will; and,

Thy will be done in Earth, as it is in Heaven: And to the admiring God's Justice and Wisdom, does also dispose the Sick Person for receiving God's Mersy. and secure him the rather in the Grace of God. The proper Acts of this part of Patience: 1. To confess our Sins and our own Demerits, 2. It encreases and exercises Humility. 3. It loves to Sing Praises to God, even from the lowest aby so of Humane Miferv.

Our Complaints in Sickness must be without Peevilbness. This fins against Civility, and that necesfary Decency which must be used towards the Ministers and Affistants By Pecuishness we encrease our own Sorrows, and are troublesome to them that shand there to ease ours. It hath in it hat threes of Nature and ungentleness, wilfulness and fantaftick Opinionsi morofity and incivility and application and

Against it are opposed Obedience Tractability eafines of Persuation, aptness to take Counsel. The Acts of this part of Patience. In To obey our Phyficians: 2. To treat our Persons with respect to our Vid Chap. 4. prefent Necessities 102 Not to be ungentle land Auneasie to the Ministers and Nurses that attend us : but to take their diligent and kind Offices as sweetly as we can, and to bear their Indiferetions or unhandiome Accidents contentedly and without disquetness within or evil Language or angry Words without and Not to use unlawful Means for our Recovery, zerb nald yreve

If we fecure these Particulars, we are not lightly to be judged of by Noiles and Posture by Colours and Images of Things, by palenels, or tolling from fide to fide. For it were a hard thing, that those Persons who are loaden with the greatest of Humane Calamie ties. should be strictly tied to Ceremonies and Forms of Things. He is patient, that calls upon God, that hopes for Health of Heaven, that believes God is Wife and Just in fending him Afflictions, that confesses his Sins, and accuses himself and justifies God, that expects God will turn this into Good that is civil to his Physicians and his Servants, that converses with the Guides of Souls, the Ministers of Religion, and in all Things 17:00

Sect. I.

Chap. 3. Remedier against Impatiences

things submit to God's Will, and wou'd use no indirect Means for his Recovery, but had rather be Sick and Die than enter at all into God's Displeature.

God's Staff wight e The De li of God! s boot to the SECT. IV see some at the D

Remedies against Impatience, by way of Consideration.

AS it happens concerning Death, fo it is in Sickness which is Death's Hand-maid. It hath the face to fuffer Calumny and Reproach, and hath a Name worle

than its Nature.

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For there is no Sickness to great but Children endure it, and have natural Strengths to bear them out quite through the Calamity, what period foever Nature hath allotted it. Indeed they make no Reflections upon their Sufferings, and complain of Sickness with an uneasie Sigh or a natural Groan, but confider not what the Sorrows of Sickness means and to bear it by a direct Sufferance, and as a Pillar bears the weight of a Root. But then why cannot we bear it fo too? For this which we call a Reflection upon, or confidering of our Sickness, is nothing but a perfect Instrument of Trouble, and consequently a Temptation to Impatience. It serves no end of Nature; it may be avoided, and we may consider it only as an exprellion of God's Anger, and suell han early il an emissary or procurator Prætulerim delieus inersque videri, of Repentance. But all o-

ther confidering it, except Quam speri & ringi.

of Medicine and Art, is nothing but, under the colour of Reason, an unreasonable Device to heighten the Sickness, and encrease the Torment. But then, as Children want this Act of reflex Perception, or reasonable Sense, whereby their Sickness becomes less pungent and dolorous; so also do they want the helps of Reason, whereby they should be able to support it. For certain it is, Reason was as well given us to harden our Spirits, and stiffen them in Pallions and fad Accidents, as to make us bending and

ant for Action: And if in Men God hath heightened the Paculties of Apprehension, he hath encreased the auxiliaries of reasonable Strengths, that God's Rod and God's Staff might go together, and the Beam of God's Countenance may as well refresh us with its Light, as fcorch us with its Heat. But poor Children, that endure so much, have not inward Supports and Refreshments, to bear them through it; they never heard the Sayings of old Men, nor have been taught the Principles of fevere Philosophy, nor are affifted with the Refults of a long Experience, nor know they how to turn a Sickness into Vertue, and a Fever into a Reward: nor have they any fenfe of Favours, the remembrance of which may alleviate their Burthen: And yet Nature hath in them Teeth and Nails enough to scratch and fight against their Sickness; and by such Aids as God is pleased to give them, they wade through the Storm, and murmur not. And besides this, yet although Infants have not such brisk Perceptions upon the flock of Reafon, they have a more render feeling upon the Accounts of Sense, and their Flesh is as unexise by their natural softness and weak Shoulders, as ours by our too forward Apprehensions.

Στηθ ο σλήξας κραδίην, Ανίπαπε μύθω, either you or I, or Τίτλα η δη κeasin κη κυντερον άλλο ποβ έτλης. fome Man wifer

Therefore bear up Ulysses apud Hom. Od. v. and many a Woman

weaker than us both, or the very Children, have endured worse evil than this that is upon thee now.

That Sorrow is hugely tolerable, which gives its fmart but by Instants and smallest proportions of Time. No Man at once feels the Sickness of a Week, or of a whole Day; but the smart of an Instant: And still every portion of a Minute feels but its proper share, and the last groan ended all the Sorrow of its peculiar Burthen. And what Minute can that be which can pretend to be intolerable? And the next Minute is but the fame as the last, and the Pain flows like the drops of a River, or the little shreds of Time: And if we do but take care of the present Minute, it cannot seem a great Charge or a great Burthen; but that care will fecure

our Duty, if we still but secure the present Minutes 3. If we confider how much Men can fuffer if they lift, and how much they do suffer for great and little Causes, and that no causes are greater than the proper caules of Patience and Sickness, (that is, Necessity and Religion) we cannot without huge shame to our Nature, to our Persons, and to our Manners, complain of this Tax and Impost of Nature. This Experience added fomething to the old Philosophy. When the Gladiators were exposed naked to each others short Swords, and were to cut each others Souls away in Portions of Flesh, as if their Forms had been as divifible as the Life of Worms, they did not figh or groan, . Spectatores it was a shame to decline the Blow, but according to vociferantur the just Measures of Art. The * Women that saw the idus races.

Wound shriek out, and he that receives it holds his Peace: He did not only stand bravely, but wou'd Quis non modo sterit, verum etiam deallo fall fo; and when he was down, cubuit turpiter? scorn'd to shrink his Head, when

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Quis mediocris gladiator ingemuit? Quis vultum mutavit unquam? Tufc. Q. Lib. 2.

the infolent Conqueror came to shift it from his Shoulders: And yet this Man in his first Delign only aimed at Liberty, and the Reputation of a good Fencer; and when he funk down, he law he could only receive the Honour of a bold Man, the Noise of which he shall never hear, when his Ashes are cramm'd in his narrow. Urn. And what can we complain of the weakness of our Strengths, or the pressures of Diseases, when we fee a poor Soldier stand in a Breach almost starved with Cold and Hunger, and his Cold apt to be relieved only by the Heats of Anger, a Fever, or a fired Mulket, and his Hunger flacked by a greater Pain, and a huge Fear? This Man shall stand in his Arms and Wounds, Patiens luminis atque folis, pale and faint weary and watchful; and at Night shall have a Bullet pull'd out of his Flesh, and Shivers from his Bones; and endure his Mouth to be fewed up from a violent rent, to its own Dimension; and all this for a Man whom he never faw, or, it he did, was not noted by him, but one that shall condemn him to the Gallows. if he runs from all this Misery. It is seldom that God iends

fends such Calamities upon Men, as Men bring upon themselves, and fuffer willingly. But that which is most confiderable, is, that any Passion and Violence upon the Spirit of Man, makes him able to fuffer huge Calamities with a certain Confrancy, and an unwearied Patience. Scipio Africanas was wont to commend that faving in Xenophen. That the fame labours of Water fare were easier far to a General than to a common-Soldier, because he was supported by the huge appetites of Honour, which made his hard Marches nothing but stepping forward and reaching at a Triumph. Did not the Lady of Sabinus, for others Interest, bear Twins privately and without groaning? Are not the Labours and Cares, the spare Diet and the waking Nights of Covetous and Adulterous, of Ambitious and Revengeful Persons, greater Sorrows, and of more imart than a Fever, or the short pains of Child-birth? What will not tender Women fuffer, to hide their Shame? and if Vice and Paffion, Buft and inferiour Appetites can supply to the tenderest Persons strengths. more than enough for the sufferance of the greatest Religion, and the Grace of God, are more nice, tender and effeminate?

4. Sickness is the more tolerable, because it Cures very many Evils, and takes away the fense of all the cross Fortunes which amaze the Spirits of some Men, and transport them certainly beyond all the limits of Patience. Here all Losses and Disgraces. Domestick Cares and Publick Evils, the Apprehensions of pity and a fociable Calamity, the fears of Want and the troubles of Ambition, lie down and rest upon the Sick Man's Pillow. One Fit of the Stone takes away from the fancies of Men, all relations to the World and fecular Interests: At least they are made dull and flat, without

sharpness and an edge.

And he that shall observe the infinite variety of Troubles which afflict some busie Persons, and almost all Men in very bufie Times, will think it not much amil's that those huge Numbers were reduced to certainty, to method and an order; and there is no better

better compendium for this, than that they be reduced to one. And a Sick Man feems fo unconcerned in the Things of the World, that although this separation be done with violence, yet it is no otherwise than all noble Contentions are, and all Honours are purchased. and all Vertues are acquired, and all Vices mortified. and all Appetites chaftifed, and all Rewards obtained : There is intallibly to all these a difficulty and a sharpnels annexed, without which there could be no proportion between a Work and a Reward. To this add that Sickness does not take off the Sense of Secular Troubles and Worldly Cares from us, by employing all the Perceptions and Apprehensions of Men; by filling all Faculties with Sorrow, and leaving no room for the leffer Instances of Troubles, as little Rivers are Iwallowed up in the Sea: But Sickness is a Messenger of God, fent with Purpoles of abstraction and separation, with a fecret Power and a proper Efficacy to draw us from unprofitable and ufeless sorrows. And this is effected partly, by reason that it represents the useleffness of the Things of this World, and that there is a proportion of this Life in which Honours and Things of the World cannot ferve us to many Purpoles; partly, by preparing us to Death, and telling us that a Man shall descend thither whence this World cannot redeem us, and where the Goods of this World cannot

5. And yet, after all this, Sickness leaves us in Appetites so strong, and Apprehensions so sensible, and Delights so many, and good Things in so great a degree, that a healthless Body, and a sad Disease, do seldom make Men weary of this World, but still they would Debilem sain find an excuse to Live. The Gout, the Stone, cito manu, debilem peads the Tooth ach, the Sciatica, Sore-eyes, and an Aching head, are Evils indeed; but such, which rather bricos quate than Die, most Men are willing to suffer; and Mecanas dum superstanded also a wish, rather to be Crucified than to Die; bene est, and though his Wish was low, timorous and base, yet Hanc mish, we find the same desires in most Men, dress d up with selecter Circumstances. It was a cruel Mercy in Tamerlane, neo crucem. Who commanded all the Leprous Persons to be put Sen. Ep. 101.

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to Death, as we knock fome Beafts quickly on their Head, to put them out of Pain, and left they should live miserably: The poor Men wou'd rather have endured another Leprose, and have more willingly taken two Difeases than one Death. Therefore Cefar wonder'd that the old crazed Soldier, begg d leave he might kill himself, and asked him, Dost thou think then to be more alive than now thou art? We do not die sud-denly, but we descend to Death by steps and slow, passages: And therefore Men (so long as they are Sick) are unwilling to proceed and go forward in the finishing that sad Employment. Between a Difease and Death, there are many Degrees, and all those are like the reserves of evil Things, the declining of every one of which is justly reckoned among those good Things which alleviate the Sickness, and make it tolerable. Never account that Sickness intolerable, in which thou hadle rather remain than die: And vet if thou hadft rather die than luffer it, the worst of it that can be said is this, that the Sicknels is worse than Death; that is, it is worse than that which is the best of all Evils, and the end of all Troubles: And then you have faid no great harm

6. Remember that thou art under a supervening Nothing is intolerable that is necessary; and therefore when Men are to suffer a sharp Incision, or what they are pleas'd to call intolerable, tie the Man Improbæque down to it and he endures it. Now God hath bound Tigres indul- the Sickness upon thee by the condition of Nature; tiam flagello: (for every Flower must wither and drop:) It is also bound upon thee by special Providence, and with a defign to try thee, and with purpoles to reward and to crown thee. These Cords thou canst not break; and therefore lie thou down gently, and fuffer the hand of Gcd to do what he pleases, that at least thou may'st swallow an Advantage, which the Care and severe Mercies of God force down thy Throat.

7. Remember that all Men have passed this Way, the bravest, the wilest Cerno equidem gemina constratos morte Philippos. and the belt Men have Theffalixqu rogos, & funera gentis Ibera. been

gent parien-Impiger & fortis virtute coactus.

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against it.

been subject to Sickness and sad Diseases; and it is elfeemed a Prodigy, that a Man shou'd live to a long Age and not be Sick : And it is recorded for a Wonder concerning Xenophilus the Musician, that he lived to 106 Years of Age, in a perfect and continued Health. No Story tells the like of a Prince, or a great or a wife Rara eft in Person; unless we have a mind to believe the Tales nobilitate seconcerning Nefter and the Eubwan-Sibyl, or reckon nectus. Cyrus of Persia, or Masinissa the Mauritanian, to be rivals of old Age, or that Argentonius the Tartefian King did really out-strip that Age. according as his Story tells, reporting him to have * Reigned 80 Years, and Come de to have lived 120. Old Age and healthful Bodies are Senect. feldom made the appendages to great Fortunes: And under so great and so t universal Precedents, so com + Ferre quam mon fate of Men, he that will not suffer his portion, fortem patideserves to be something else than a Man, but nothing Nemorecusat,

The Man and inglation and and

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that is better. 8. We find in Story, that many Gentiles, who walked by no light but that of Reason, Opinion, and Humane Examples, did bear their Sickness nobly, and with great contempt of Pain, and with huge interests of Vertue. When Pompey came from Syria, and call'd at Rhodes to see Possidonius the Philosopher, he found him hugely afflicted with the Gout, and express'd his forrow that he could not hear his Lectures, from which by this Pain he must needs be hinder'd; Poffidoning told him, But you may bear me for all this: And he discoursed excellently in the midst of his Tortures. even then when the Torches were put to his Feet, That Tufe. L. 2. nothing was good but what was honest; and therefore, doloris admonothing could be an evil, if it were not criminal: And verenter. fumm'd up his Lectures with this, saying, O Pain, in vain do st thou attempt me; for I will never confess thee to be an evil, as long as I can bonestly bear thee. And when Pompey himself was desperately Sick at Naples, the Neapolitans were Crowns and triumphed, and the Men of Pateoli came to congratulate his Sickness, not because they lov'd him not, but because it was the Custom of their Country to have better Opinions of Sickness than we have. The Boys of Sparta

Ford aun

min conce.

Tantum do-

tum doloribus

infervierunt

S. August. V.rg. L. 8.

V. 2.

Sparta wou'd at their Altars endure whipping till their very Intrails faw the Light through their torn complaint. Cafar wou'd drink his Potions of Rhubarb rudely mix'd, and unfitly allay'd, with little fuppings, and tasted the horror of the Medicine, spreading the loathformeness of his Physick so, that all the Parts of his Tongue and Palate might have an entire Share. And when C. Marius suffer'd the Veins of his Leg to be cut out, for the curing of his Gout, and yet shrunk not, he declared not only the rudeness of their Physick, but the strength of a Man's Spirit, if it be contracted and united by the aids of Realon and Religion, by Resolution or any accidental harshness, against a violent Dilease.

2. All Impatience, howfoever express d, is perfectly useless to all purposes of Ease, but hugely effective to the multiplying the Trouble; and the Impatience and Vexation is another, but the sharper Difease of the two; it does mischief by itself, and mischief by the Disease. For Men grieve themselves as much luerunt quan- as they please; and when by Impatience they put themfelves into the retinue of Sorrows, they become folemn Mourners. For fo I have feen the Rays of the Sun or Moon dash upon a brazen-vessel, whose Lips kissed the Face of those Waters that lodg'd within its Bo-

fom; but being turn'd back and

fent off with its smooth pretences

or rougher waftings, it wandred

about the Room, and beat upon

the Root, and still doubled its heat

Ceu rore feges viret, Sic crescunt riguis triffia fletibus, Urget lachryma lachrymam, Fœcundusque sui se numerat dolor. Quem forruna femel virum Udo degenerem lumine viderit, Illum fæpe ferit

and motion. So is a Sickness and a Sorrow, entertained by an unquiet and a discontented Man, turn'd back either with Anger or with Excuses; but then the Pain passes from the Stomach to the Liver, and from the Liver to the Heart, and from the Heart to the Head, and from Feeling to Consideration, from thence to Sorrow, and at last ends in Impatience and useless Murmur; and all the way the Man was impotent and weak, but the Sickness was doubled, and grew imperious and tyrannical

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over the Soul and Body. Majarins Sabinus tell ps? that the Image of the Goddels Angerona was, with a muffler upon her Mouth, placed upon the Altar of Voluvia, to reprelent, that those Persons who bear their Sicknesses and Sorrows without Levius fir patientia

Murmurs, shall certainly pass from quicquid corrigere de ness. Sorrow to Pleafure, and the exie

and honours of Felicity; but they that with foice and indignation bite the burning Coal, or shake the Yoke upon their Necks, gall their Spirits, and fret the Skin.

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10. Remember that this Sickness is but for a shore Time: If it be tharp, it will not last long; if it be long, it will be easie and very tolerable. And although S. Eading Arch Bishop of Canterbury had Twelve Years of Sickness, yet all that while he ruled his Church prudenrly, gave Example of many Vertnes; and after his Death, was enrolled in the Calendar of Saints who had finished their Course prosperously. Nothing is more unreasonable than to intangle our Spirits in wildness and amazement, like a Partridge fluttering in a Netwhich the breaks not, though the breaks her Wings. lately lodge our delicit, and felt from off our locals.

SECT. V. boil but et ... Remedies against Impatience, by way of Exercise.

1. THE fittelt Instrument of esteeming Sickness easily tolerable, is, to remember that which indeed makes it fo; and that is, that God doth minilter proper Aids and Supports to every of his Servants whom he visits with his Rod. He knows our Needs, he pities our Sorrows, he relieves our Miferies, he supports our Weaknesses, he bids us ask for Help, and he promises to give us all that, and he usually gives us more. And indeed it is observable, that no Story tells of any godly Man, who, living in the fear of God, fell, into a violent and unpardoned Impatience in his natural Sickness, if he used those Means which God and his Holy Church have appointed. We see almost all Men bear their last Sickness

Sickness with Sorrows indeed, but without violent Paffions; and unless they fear Death violently, they fuffer the Sickness with some indifferency. And it is a rare thing to fee a Man who enjoys his, Reason in his Sicknels, to express the proper Signs of a direct and solemn Impatience. For when God lays a Sickness upon us he leizes commonly on a Man's Spirits: which are the Instruments of Action and Bufiness: and when they are fecured from being tumultuous, the Sufferance is much the easier: And theretore Sickness secures all that which can do the Man Mischief: it makes him tame and paffive, apt for Suffering, and confines him to an active Condition. To which if we add, that God then commonly produces Fear, and all those Pasfions which naturally tend to Humility and Poverty of Spirit, we shall foon perceive by what Instruments God verifies his Promise to us, (which is the great security for our Patience, and the eafiness of our Condi-Cor. 10.13. tion) that God will lay no more upon su than he will make as able to bear, but together with the Affliction he will find a way so escape. Nay, if any thing can be more than

Pfel. 9. 9. Matth. 7.7. fately lodge our felves, and roll from off our Thorns, Jam. 5. 13. and find Ease and Rest: God hath promised to be with Pfal. 31. 19, 24. 6 4. 22.

Carroll.

us in our Trouble, and to be with us in our Prayers, and to be with us in our Hope and Confidence.

2. Prevent the Violence and Trouble of thy Spirit, by an Act of Thanksgiving: For which in the worst of Sicknesses thou can'ft not want Cause, especially if thou remembrest that this Pain is not an eternal Pain. Blefs God for that: But take heed also lest you so order your Affairs, that you pass from hence to an eternal Sorrow. If that be hard, this will be intolerable: But as for the present Evil, a few Days will end it.

this, we have two or three Promifes in which we may

3. Remember that thou art a Man, and a Christian: as the Covenant of Nature hath made it necessary, so the Covenant of Grace hath made it to be chosen by thee, to be a suffering Person: Either you must renounce your Religion, or submit to the Impositions of God, and thy Portion of Sufferings. So that here we iee

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fee our Advantages, and let us use them accordingly The barbarous and warlike Nations of old could Fight well and willingly, but could not bear Sickness man-fully. The Greeks were cowardly in their Fights, as most wife Men are; but because they were Learned and well Taught, they bore their Sickness with Pati-The Cimbrians and Cettiberians ence and Severity. rejoyce in Battle like Giants, but in their Difeales they weep like Women. Thele, according to their Institutions and Deligns, had unequal Courages, and accidental Fortitude. But fince our Religion hath made a Covenant of Sufferings, and the great buliness of our Lives is Sufferings, and most of the Vertues of a Chriflian are Passive Graces, and all the Promites of the Gospel are passed upon us through Christ's Cross, we have a Necessity upon us to have an equal Courage in all the variety of our Sufferings : For without an universal Fortitude we can do nothing of our Duty.

4. Resolve to do as much as you can: For certain it is, we can fuffer, very much, if we lift: And many Men have afflicted themselves unreasonably, by not being skilful to confider how much their Strength and Estate could permit; and our Flesh is nice and imperious, crafty to perfuade Reason that the hath more Necessities than indeed belong to her, and that the demands nothing superfluous. Suffer as much in Obedience to God, as you can fuffer for necessity or And if you can for one Thing pallion, fear or defire. you can for another, and there is nothing wanting but the Mind. Never say, I can do no more; I cannot endure this: For God would not have fent it, if he had not known thee strong enough to abide it; only he that knows thee well already, would also take this occasion to make thee to know thyself. But it will be fit that you pray to God to give you a difcerning Spirit, that you may rightly distinguish infe Necessity from the flattery and fondnesses of Flesh and Blood.

5. Propound to your Eyes and Heart the Example of the Holy Jelus upon the Crofs; he endured more for thee, than thou can'ft either for thyself or him: And

remem-

remember, that it we be put to suffer, and do suffer in a good Cause, or in a good Manner, so that in any sense your Sufferings be conformable to his Sufferings or can be capable of being united to his, we shall reign together with him. The high-way of the Cross which the King of Sufferings bath trodden before us, is the way to Ease, to a Kingdom, and to Felicity.

6. The very Suffering, is a Title to an excellent inheritance: For God chastens every Son whom he receives;

heritance: For Goal challens every Son whom he receives; and if we be not challifed, we are Bellaras, and not Sons. And be confident, that although God often lends Pardon without correction, yet he never lends correction without Patdon, unless it be thy Fault: And therefore take every on any Affliction as an Earnest peny of thy Pardon; and upon Condition there may be Peace with God, let any thing be welcome that he can fend as its Instrument or Condition. Suffer therefore God to chuse his own Circumstances of adopting there and be content to be under Discipline, when the Reward of that is to become the Son of God; And by such inflictions he hews and breaks thy Body, first dressing it to Funeral, and then preparing it for Immortality. And if this be the effect of the design of God's Love to thee, let it be occasion of thy Love to him; and remember, that the truth of Love is hardly known, but by somewhat that puts us to Pain.

7. He this as a Punishment for thy Sins; and so God intends it most commonly, that is certain: If therefore thou submittest to it, thou approvest of the Divine Judgment: And no Man can have cause to complain of any thing but of himself, if either he believes God to be Just, or himself to be a Sinner; if he either thinks he hath deserved Hell, or that this little may be a means to prevent the greater, and bring him

to Heaven.

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8. It may be that this may be the last Instance and the last Opportunity that ever God will give thee to exercise any Vertue, to do him any Service, or thyself any Advantage: be careful that thou losest not this; for to eternal Ages this never shall return again,

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Health, be careful that in the Day of thy Thankigiving thou may it not be ashamed of thyself, for having behaved thyself poorly and weakly upon thy Bedo It will be a sensible and excellent Comfort to thee, and double upon thy Spirit, if when thou shalt Worship God for restoring thee, thou shalt also remember that thou didst do him Service in thy Suffering, and tell that God was hugely Gracious to thee, in giving thee the Opportunity of a Vertue at it case a rate as a Sickness from which thou didst Recover,

10. Few Men are fo Sick, but they believe that they may Recover; and we shall seldom see a Man lie down with a perfect Persuasion that it is his last Hours for many Men have been Sicker, and yet have recovered-But whether thou do'ft or no, thou haft a Vertue to exercise, which may be a Hand-maid to thy Patience. Epaphroditus was Sick, Sick unto Death, and yet God had Mercy upon him: And he hath done to to Thousands, to whom he found it infeful in the great order of Things. and the Events of universal Providence: If therefore thou defireft to Recover, here is cause enough of Hope, and Hope is deligned in the Arts of God and of the Spirit to Support Patience: But if thou recoverest not yet there is something that is matter of low naturally, and very much spiritually, if thou belongest to God and Joy is as certain a support of Patience as Hope: And it is no small cause of being pleas fed, when we remember, that if we Recover not, our Sickness thall the looner fit down in Rest and Joy. For Recovery by Death, as it is easier and better than the Recovery by a Sickly Health, so it is not so long in doing: It suffers not the tedionsness of a creeping Restitution, nor the inconvenience of Surgeons and Physicians, watchfulness and care, keepings in and fuffering Trouble, fears of Relapse and the little reliques of a Storm. But he wanted and or hantel ed or

medies, part of the Sickness is gone away, and all of it is passing. And if by such Instruments we stand am'd and ready dress'd before hand, we shall

Nulla mihi nova nunc facies inopinaque furgie. Ihall avoid the mischless Omnia pracepi arque mimo mecum ante revolvi. of Amazements and Sur-

rived 101 Prog. Lib. 6. prize; while the Accidents

of Sickness are such as were expected, and against which we flood in readinels, with our spirits contracted, instructed and put upon the defensive.

12. But our Patience will be the better lecured, if we confider that it is not violently tempted by the Hiral Arrests of Sickness: For Patience is with reason demanded while the Sickness is tolerable, that is, so long as the evil is not too great; but if it be allo eligible, and have in it fome degrees of good, our Paflence will have in it the less Difficulty and the greater Necessity. This therefore will be a new flock of Confideration: Sicknessis in many degrees eligible to many Men. and to many Purpofes. But whether thou do it exactive, which may be a Hand-una

English with was S. T. C. T. S. VI is now with a confine tach dene to to I houseness to Advantages of Sickness and of sickness

and the Events of universal Browidencer is therefore 1. Confider, one of the great Felicities of Heaven, confifts in an immunity from Sin: Then we shall love God without mixtures of Malice; then we shall enjoy without Envy; then we shall fee fuller Vessels running over with Glory, and crowned with bigger Circles; and this we shall behold without spilling from our Eyes (those Vessels of Joy and Grief) any fign of Anger, Trouble, or any repining Spirit: our Passions shall be pure, our Charity without fear, our Defire without luit, our Possessions all our own and all in the Inheritance of Jefus, in the richest foil of God's eternal Kingdom. Now half of this reason which makes Heaven to happy by being innocent, is also in the state of Sickness, making the Sorrows of old Age Imooth, and the Groans of a Sick Heart apt to be joined to the Musick of Angels: And though they found harsh to our untuned Ears, and discompoled Organs; yet those Accents mult needs be in themselves excellent which God loves to hear, and elecems them as Prajers, and Argaments of Pity, Instruit ments

ments of Mercy and Grace, preparatives to Glory. In Sickness, the Soul begins to dress herfelf for Immortality. And first, She anties the Strings of Vanity, that made her upper Garment cleave to the World, and his uneaste, First, She puts off the light and fantastick Summer-robe of Luft and wanton Appetite: And as foon as that Ceffus, that lascivious Girdle is thrown away. then the Reins chaften us and give us Warning in the Night; then that which call'd us formerly to serve the Manlinefs of the Body, and the Childishness of the Soul, keeps us waking, to divide the Hours with the Intervals of Prayer, and to number the Minutes with our penitential Groans; then the Flesh sits uneafily and dwells in Sorrow; and then the Spirit feels itself at Ease, freed from the petulant Solicitations of those Pasfions, which, in Health, were as busie and restless as Atoms in the Sun, always dancing, and always buffe, and never fitting down, till a fad Night of Grief and Uneafiness draws the Veil, and lets them die alone in tecret dishonour.

2. Next to this, The Soul, by the help of Sickness, knocks off the Fetters of Pride, and vainer Complacencies. Then the draws the Curtains, and stops the Light from coming in, and takes the Pictures

down, those fantastick Images of Self-love, and gay Remembrances

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Nunc festinatos nimium sibi fentit honores . Actaque lauriferæ damnat Syllaria juventæ,

of vain Opinion, and popular Noises. Then the Spirit stoops into the Sobrieties of humble Thoughts, and feels Corruption chiding the Forwardness of Fancy, and allaying the Vapours of Conceit and factions Opinions. For Humily is the Soul's Grave, into which she enters, not to die, but to meditate and interr some of its troublefome Appendages. There the fees the Duft, and feels the Dishonour of the Body, and reads the Register of all its sad Adherences; and then she lays by all her vain Reflections, beating upon her crystal and pure mirrour from the Fancies of Strength and Beauty, and little decayed Prettiness of the Body. And when in Sickness we forget all our knotty Difcourses of Philosophy, and a Syllogism makes our Head ach, and we teel our many and loud Talkings fer-

ved no lafting End of the Soul, no purpose that now we must abide by, and that the Body is like to defcend to the Land where all things are forgotten; then the lays afide all her remembrances of applaules, all her ignorant confidences, and cares only to know Christ Jesus, and him crucified, to know him plainly, and with much Heartiness and Simplicity. And I cannot think this to be a contemptible Advantage. For ever fince Man tempted himself by his impatient defires of knowing, and being as God, Man thinks it the finest thing in the World to know much, and therefore is hugely apt to efteem himself better than his Brethten. if he knows some little Impertinences, and them imperfectly, and that with infinite Uncertainty. But God hath been pleas'd with a rare Art, to prevent the Inconveniencies apt to arise by this passionate longing after Knowledge; even by giving to every Man a sufficient Opinion of his own Understanding: And who is there in the World that thinks himself to be a Fool, or indeed not fit to govern his Brother? There are but few Men but they think they are wife enough, and every Man believes his own Opinion the foundest; and if it were otherwise, Men wou'd burst themselves with Envy, or else become irrecoverable Slaves to the talking and disputing Man. But when God intended this Permiffion to be an antidote of Envy, and a satisfaction and allay to the troublesome Appetites of knowing, and made that this universal Opinion, by making Men in fome Proportions equal, should be a keeper out, or a great Restraint to Slavery and Tyranny respectively; Man (for so he uses to do) hath turned this into Bitterness: For when Nature had made fo just a distribution of Understanding, that every Man might think he had enough, he is not content with that, but will think he hath more than his Brother. And whereas it might be well employed in restraining Slavery, he hath used it to break off the Bands of all Obedience, and it ends in Pride and Schisms, in Herefies and Tyrannies; and it being a Spiritual Evil, it grows upon the Soul with old Age and Flattery, with Health and the Supports of a prosperous Fortune. Now belides

besides the direct Operations of the Spirit, and a powerful Grace, there is in Nature left to us no Remedy for this Evil, but a sharp Sickness, or an equal Sorrow, and allay of Fortune: And then we are humble enough to ask Counsel of a despised Priest, and to think that even a common Sentence from the Mouth of an appointed Comforter.

freams forth more ReCorpus, & obtufis ceciderum viribus artus,
freshment than all our Claudicat ingenium, delirat linguique ménsque.

Own wifer and more re-

puted Discourses: Then our Understandings and our Bodies, peeping through their own Breaches, see their Shame and their Dishonour, their dangerous Follies and their huge Deceptions, and they go into the Clefts of the Rock, and every little Hand may cover them.

3. Next to these, As the Soul is still undressing, she takes off the Roughness of her great and little Angers and Animostices, and receives the Oil of Mercies and smooth Forgiveness, fair Interpretations, and gentle Answers, Designs of Reconcilement and Christian Atonement, in their Places. For so did the Wrestlers in Olympus, they stript themselves of all their Garments, and then anointed their naked Bodies with Oil smooth and vigorous; with contracted Nerves and enlarged Voice, they contended vehemently, till they obtained their Victory, or their Eale; and a Crown of Olive, or a huge Pity, was the Reward of their sierce Contentions. Some wise Men have said, that Anger sticks to a

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Man's Nature, as inseparably as other Vices
do to the Manners of

Fools; and that Anger is never quite cured: But God, that hath found out Remedies for all Difeases, hath so ordered the Gircumstances of Man, that in the worser sort of Men, Anger and great Indignation, consume and shrivel into little Peevishnesses and uneasse Accents of Sickness, and spend themselves in trisling Instances; and in the better and more sanctified, it goes off in Prayers, and Alms, and solemn Reconcilement, And however the Temptations of

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this State, such I mean which are proper to it, are little and inconfiderable; the Man is apt to chide a Servant too bitterly, and to be discontented with his Nurse, or not satisfy'd with his Physician, and he rests uneafily and (poor Man!) nothing can please him: And indeed, these little Undecencies must be cured and stope, lest they run into an Inconvenience. But Sickness is in this Particular a little Image of the State of Bleffed Souls, or of Adam's early Morning in Paradife, free from the troubles of Lust, and violences of Anger, and the intricacles of Ambition, or the restleffnels of Covetouinels. For though a Man may carry all these along with him into his Siekness, yet there he will not find them; and in despite of all his own Malice, his Soul shall find some Rest from labouring in the Galleys and baser Captivity of Sin: And if we value those Moments of being in the Love of God, and in the Kingdom of Grace, which certainly are the beginnings of Felicity; we may also remember, that the not finning actually, is one Step of Innecency: And therefore this State is not intolerable, which by a fenfible Trouble makes it in most Inftances impossible to commit those great Sins which make Death. Hell. and horrid Damnations. And then let us but add this to it, that God fends Sicknesses, but he never causes Sin; that God is angry with a sinning Person, but never with a Man for being Sick; that Sin causes God to hate us, and Sickness causes him to pity us; that all wife Men in the World chuse Trouble rather than Dishonour, Affliction rather than Baleness; and that Sickness stops the torrent of Sin, and interrupts its Violence, and even to the worlt Men makes it to retreat many Degrees. We may reckon Sickness amongst good Things, as we reckon Rhubarb, and Aloes, and Child birth, and Labour, and Obedience, and Discipline: These are unpleasant, and yet safe; they are Troubles in order to Bleffings, or they are Securities from Danger, or the hard choices of a less and a more tolerable Evil and only an one resonating and his

the Opportunity and the proper Scene of exercing

* Some Vertues: It is that Agony in Nolo quod cuplo flatim tenere, which Men are tried for a Crown. Nec victoria mi placet parata. And if we remember what glorious things are spoken of the Grace of Faith, that it is the Life of just Men, the Restitution of the Dead in Trespalfes and Sins, the Justification of Sinners, the Support of the weak, the Confidence of the strong, the Magazine of Promises, and the Title to very glorious Rewards; we may easily imagine that it must have in it a Work and a Difficulty in some Proportion answerable to so great Effects. But when we are bidden to believe strange Propositions, we are put upon it when we cannot judge, and those Propositions have possessed our discerning Faculties, and have made a Party there, and are become Domestick, before they come to be disputed; and then the Articles of Faith are so few, and are made so credible, and in their Event and in their Object are to useful and gaining upon the Affections, that he were a Prodigy of Man, and wou'd be so esteem'd, that shou'd in all our present Circumstances disbelieve any Roint of Faith: And all is well as long as the Sun shines, and the fair Breath of Heaven gently wafts us to our own Purpoles. But if you will try the Excellency, and feel the Work of Faith, place the Man in a Persecution, let him ride in a Storm, let his Bones be broken with Sorrow, and his Eve-lids loofed with Sickness, let his Bread be dipped with Tears. and all the Daughters of Musick be brought low a let God commence a Quarrel against him, and be bitter in the Accents of his Anger or his Discipline: Then God tries your Faith. Can you then trust his Goodness, and believe him to be a Father, when you groan under his Rod? Can you rely upon all the strange Propositions of Scripture, and be content to perish if they be not true? Can you receive Comfort in the Discourses of Death and Heaven, of Immortality and the Resurrection, of the Death of Christ and conforming to his Sufferings? Truth is, there are but two great Periods in which Faith demonstrates itself to be a powerful and mighty Grace: And they are Perfecu-

tion and the Approaches of Death, for the passive Part;

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and a Temptation, for the Active. In the Days of Pleafure, and the Night of Pain, Faith is to fight her Agonisticon, to contend for Mastery: And Faith overcomes all alluring and fond Temptations to Sing and Faith overcomes all our weaknefles and faintings in our Troubles. By the Paich of the Promifes, we learn to despile the World, chufing those Objects which Faith discoverst and by Expectation of the fame Promiles, we are comforted in all our sorrows, and enabled to look through, and fee beyond the Gloud: But the Vigour of it is pressed and called forth, when all our fine Discourses come to be reduced to Practice. For in our

Mors ipfa beatior indè est, Quod per cruciamini lethi Via panditur ardua justis, Et ad aftra doloribus itur. Prad. hymn, in Exeq. defunct.

Health and clearer Days, it is easie to talk of putting Trust in God; we readily truft him for Life when we are in Health, for Provisions when we have fair Revenues, and for Deliverance

when we are newly escaped: But let us come to fit upon the margent of our Grave, and let a Tyrant lean hard upon our Fortunes, and dwell upon our Wrong, let the Storm avile, and the Keels tols till the Cordage crack, or that all our Hopes bulge under us, and descend into the Hollowness of sad Missortunes; then can you believe, when you neither hear, nor fee, nor feel any thing but Objections? This is the proper Work of Sickness: Faith is then brought into the Theatre, and to exercised, that if it abides but to the end of the Contention, we may fee that Work of Faith, which God will hugely crown. The fame I fay of Virtutes avi- Hope, and of Charity, of the Love of God, and of Pavience, which is a Grace produced from the Mixtures of all thefe: They are Vertues which are greedy of poeniteat tan- Danger. And no Man was ever honoured by any wife or discerning Person for dining upon Persiantutem. Senec. Carpets, nor rewarded with a Crown for being at Ease. It was the Fire that did Honour to Mutius Scavola, Poverty made Fabricius famous, Rutilius

dæ periculi menstrant guam non to pretio æ-Rimâsse vir-

Non enim hilaritate, nec lascivià, pec risu, aut joco comite levitatis, sed sepe etiam triftes firmitare & constantil funt beati.

was made excellent by Banishment, Regulus by Torments, Socrates by Prifon, Cie, de Pin. L. 2. Cato by his Death: And

God

God hath crowned the Memory of Feb with a Wreath of Glory, because he sate upon his Dangbill wisely and temperately; and his Potsheard and his Groans, mingled with Praises and Justifications of God, pleas'd him like an Anthem fung by Angels in the Morning of the Refurrection. God cou'd not chuse but be pleafed with the delicious Accents of Martyrs, when in their Tortures they cry'd-out nothing but [Holy Jefus,] and f Bleffed be God:] And they also themselves, who with a hearty Designation to the Divine Pleasure, can delight in God's severe Dispensation, will have the Transportations of Cherubims when they enter into the lovs of God. If God be delicious to his Servants when he smites them, he will be nothing but Ravishments and Ecstasies to their Spirits, when he refreshes them with the overflowings of Joy in the Day of Re-

compences. No Man is more
miserable than he that hath
no Adversity; that Man is not

Seneca.

crowns those Vertues which are only Faculties and Difpositions; but every Ast of Vertue is an Ingredient into
Reward. And we see many Children fairly planted,
whose Parts of Nature were never dress by Art, nor
call'd from the surrows of their first Possibilities by
Discipline and Institution, and they dwell for ever
in Ignorance, and converse with Beasts: And yet if
they had been dress d and exercised, might have stood
at the Chairs of Princes, or spoken Parables amongst
the Rulers of Cities. Our Vertues are but in the Seed
when the Grace of God comes upon us first: But this
Grace must be thrown into broken furrows, and must
twice feel the Cold, and twice

feel the Heat, and be softned Agricolæ, bis que solem, bis frigora sensit.

with Storms and Showers, and then it will arise into Fruitfulness and Harvests.

And what is there in the World to distinguish Vertues from Dishonours, or the Valour of Casar from the Softness of the Agyptian Eunuchs, or that can make any thing rewardable, but the Labour and the Danger,

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the Pain and the Difficulty? Vertue could not be any

thing but Senfuality, if it were the Entertainment of our Senses and fond Defires; and Apicius had been the noblest of all the Romans, if feeding a great Appetite and despising the Severities of Temperance had been the Work and proper Employment of a wife Man. But otherwise do Fathers, and otherwise do Mothers handle their Children. These soften them with Kiffes and imperfect Noises, with the Pap and Breast-milk of foft Endearments, they rescue them from Tutors. and fnatch them from Discipline, they desire to keep

Languent per inertiam faginata, nec them fat and warm, and their labore tantum, fed mole & iplo fui onere deficiunt.

Seneca.

blesome, so long as the Feminine Republick does endure. But Fathers, because they design to have their

Callum per înjurias ducunt, Ut fit luminis atque aqua coeleftis patiens latus.

to severe Governments, and tie them to Study, to hard Labour, and afflictive Contingencies. They rejoyce when the bold Boy strikes a Lion with his Hunting-Spear, and shrinks not when

Modestia filiorum delectantur, verrorum.

the Beaft comes to affright his earpularum licentia & canum, non pue- ly Courage. Softness is for Slaves and Beafts, for Minstrels and use-

Feet dry, and their Bellies tull:

And then the Children govern.

and cry, and prove Fools and trou-

Children wife and valiant, apt for

Counsel or for Arms, send them

less Persons, for such who cannot ascend higher than the State of a fair Oxe, or a Servant entertained for vainer Offices: But the Man that defigns his Son for nobler Employments, to Honours and to Triumphs, to confular Dignities and Precedencies of Councils, loves to fee him pale with Study, or panting with Labour, harden'd with Sufferance, or eminent by Dangers. And fo God dresses us for Heaven. He loves to see us struggling with a Disease, and resisting the Devil, and contesting against the weaknesses of Nature, and against Hope to believe in Hope, refigning ourselves to God's Will, praying him to chuse for us, and dying in all things but Faith and its Bleffed Consequents: Ut ad Officium cum periculo simus prompti; and the Danger and the Resi-

Ventus ut amittit vires, nife robore dense france shall endear the Office. For Occurrant fylyze, spacio diffinsus inani. Luc. so have I known the boisterous North-

North-wind pass through the yielding Air, which open'd Marcet fine its Bosom, and appealed its Violence, by enterraining virus, it with easie Compliance in all the Regions of its Reception: But when the same Breath of Heaven hath been check'd with the stiffness of a Tower, or the united strength of a Wood, it grew Mighty and dwelt there, and made the highest Branches stoop, and make a smooth Path for it on the top of all its Glories. So is Sickness, and so is the Grace of God, When Sickness hath made the Difficulty, then God's Grace hath made a Triumph, and by doubling its Power, hath created new Proportions of a Reward; and then shews its biggest Glory when it hath the greatest Difficulty to master, the greatest Weaknesses to support, the most busie Temptations to contest with: For so God loves that his Strength should be seen in our Latins est Weakness and our Danger. Happy is that State of gooties mag-Life in which our Services to God are the dearest and no tips to

the most expensive.

5. Sickness hath some Degrees of elegibility, at least by an after-choice; because to all Persons which are within the Possibilities and State of Pardon, it becomes a great Instrument of Pardon of Sins. For as God feldom rewards here and hereafter too: So it is not very often that he punishes in both States. In great and final Sins he doth fo; but we find it expreffed only in the case of the Sin of the Holy Ghost, which shall never be forgiven in this World, nor in the World to come; that is, it shall be punish'd in both Worlds, and the Infelicities of this World shall but usher in the intolerable Calamities of the next. But this is in a Case of Extremity, and in Sins of an unpardonable Malice: In those lesser Stages of Death which are deviations from the Rule, and not a Destruction and perfect Antinomy to the whole Institution, God very often smites with the Rod of Sickness, that he may not for ever be flaving the Soul with Eternal Death. I will Pfal. 89. 32. visit their Offences with the Rod, and their Sin with Scourges : 33. Nevertheless, my Loving-kindness will I not utterly take from him, nor suffer my Truth to fail. And there is, in 1 Cor. 5. 5. the New-Testament, a delivering over to Satan, and a 1 Tim. 1.20.

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consequent buffering, for the Mortsfication of the Flesh, indeed, but that the soul may be saved in the Day of the Lord. And to some Persons, the utmost process of God's Anger reaches but to a sharp Sickness, or at most but to a temporal Death; and then the little momentary Anger is spent, and expires in Rest and a quiet Grave. Origen, St. Augustin and Cassian, say, concerning Ananias and

they are numbred amongst our Dead, he finds them in the Book of Life, written amongst those that shall live to him for ever. And thus it happened to many

Digni erant in hoc feculo refidere peccatum fuum, ut mundiores exeant ab hac vita, mundati castigatione fibi illata per mortem communem, quoniam credentes erant in Christum.

Origen, S. Aug. l. 3. c. 1. contr. Parmen. & Cassian, collat. 6. c. 1.

Sapphira, that they were flain with a fudden Death, that by such a Judgment their Sin might be punished, and their Guilt expiated, and their Persons reserved for Mercy in the Day of Judgment. And God cuts off many of his Children from the Land of the Living; and yet when

new Christians in the Church of Corinth, for their little Undecencies and Diforders in the Circumstances of receiving the Holy Sacrament. St. Paul fays [that I Cor. 11.30. many among ft them were Sick, many were weak, and some were fallen asleep.] He expresses the Divine Anger against those Persons in no louder Accents; which is according to the Style of the New-Testament, where all the great Transactions of Duty and Reproof are generally made upon the Stock of Heaven, and Hell is plainly a Reserve, and a Period set to the Declaration of God's Wrath. For God knows, that the Torments of Hell are so horrid, so insupportable a Calamity, that he is not easie and apt to cast those Souls which he hath taken to much Care, and hath been at to much Expence to fave, into the eternal, never-dying Flames of Hell, lightly, for smaller Sins, or after a fairly-begun Repentance, and in the midst of Holy Desires to finish it: But God takes such Penalties, and exacts such Fines of us, which we may pay falvo contenemento, faving the main Stake of all, even our precious Souls. And therefore St. Augustin prayed to God, in his Penitential Sorrows; Here, O Lord, burn and cut my Flesh, that thou may'st spare me for ever. For

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For fo faid our Bleffed Saviour, Every Sacrifice must be seasoned with Salt, and every Sacrifice must be burnt with Fire: That is, we must abide in the State of Grace: and, if we have committed Sins, we must expect to be put into the State of Affliction: And yet the Sacrifice will fend up a right and untroubled Gloud, and a fweet Smell to join with the Incense of the Altar. where the eternal Priest offers a never-ceasing Sacrifice. And now I have faid a thing, against which there can be no Exceptions, and of which no just Reason can make Abatement. For when Sickness, which is the Condition of our Nature, is call'd for with purpoles of Redemption; when we are fent to Death, to fecure eternal Life; when God strikes us, that he may spare us; it shews that we have done things which he effentially hates, and therefore we must be smitten with the Rod of God: But in the midst of Judgment, God remembers Mercy, and makes the Rod to be Medicinal. and, like the Rod of God in the Hand of Aaron, to shoot-forth Buds and Leaves and Almonds. Hopes and Mercies and eternal Recompences in the Day of Restitution. This is so great a Good to us, if it be well conducted in all the Chanels of its Intension and Defign, that if we had put off the Objections of the Flesh, with Abstractions, Contempts and Separations, so as we ought to do, it were as earnestly to be prayed for as any gay Bleffing that crowns our Cups with Joy, and our Heads with Garlands, and Forgetfulness. But this was it which I said, that this may, nay, that it ought to be chosen, at least by an after-Election: For so said St. Paul, If we judge ourselves, me shall not be condemned of the Lord; that is, If we judge ourselves worthy of the Sickness, if we acknowledge and confess God's Justice in smiting us, if we take the Rod of God in our own Hands, and are willing to imprint it in the Flesh, we are workers together with God in the Infliction; and then the Sickness, beginning and being managed in the Vertue of Repentance, and Patience, and Refignation, and Charity, it will end in Peace, and Pardon, and Justification, and Confignation to Glory. That I have spoken Truth, I

have brought God's Spirits speaking in Scripture for

Wirnels. But if this be true, there are not many States of this Life that have Advantages which can outweigh this great Instrument of Security to our final Condition. Mofes died at the Month of the Lord, laid the Story : be died with the Kiffes of the Lord's Mouth. (fo the Chaldee Paraphrafe:) It was the greatest Act of Kindness that God did to his Servant Moses; be killed him, and he died. But I have some things to observe. for the better finishing this Consideration.

All these Advantages and Lessenings of Evils in the State of Sickness, are only upon the Stock of Vertue and Religion. There is nothing can make Sickness in

Sed norunt cui ferviunt leones. Si latus aut renes morbo tententur acuto. Quære fugam morbi. Vis reche vivere? quis non? Si virtus hoc una potest dare, fortis omiffis-Hoc age deliciis

any Sense eligible, or in many Senses Hac clementia non paratur arte: tolerable; but only the Grace of God: That only turns Siekness into Easiness and Felicity, which also turns it into Vertue. For whofoever goes about to comfort a vicious Person when he lies Sick upon his Bed, can only Difcourse of the Necessities of Nature, of Horgs. L. I. Ep. 6. the Unavoidableness of the Suffering, of the accidental Vexations and en-

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crease of Torments by Impatience, of the Fellowship of all the Sons of Adam, and fuch other little Confiderations; which indeed, if fadly reflected upon, and found to stand alone, teach him nothing but the Degree of his Calamity, and the Evil of his Condition, and teach him such a Patience, and minister to him fuch a Comfort, which can only make him to observe decent Gestures in his Sickness, and to converse with his Friends and Standers-by, so as may do them Comfort, and ease their Funeral and civil Complaints, but do him no true Advantage: For, all that may be spoken to a Beast, when he is crowned with Hair-Laces, and bound with Fillets to the Altar, to bleed to Death, to appeale the Anger of the Deity, and to ease the Burthen of his Relatives. And indeed, what Comfort can he receive, whole Sickness, as it looks back, is an Effect of God's Indignation and fierce Vengeance; and if it goes forward, and enters into the Gates

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gates of the Grave, is a beginning of a Sorrow that shall never have an ending? But when the Sickness is a Messenger sent from a chastising Father; when it first turns into Degrees of Innocence, and then into Vertues, and thence into Pardon; this is no Mifery, but fuch a Method of the Divine Occonomy and Dispenfation, as resolves to bring us to Heaven without any new Impositions, but meerly upon the Stock and Charges of Nature Panishing with the six share

2. Let it be observed, that these Advantages which spring from Sickness, are not in all Instances of Vertue, nor to all Persons. Sickness is the proper Scene of Patience and Refignation, for all the passive Graces of a Christian, for Faith and Hope, and for some single acts of the Love of God. But Sickness is not a fit Station for a Penitent; and it can serve the Ends of the Grace of Repentance but accidentally. Sickness may * begin a Re- * Nec tamen pentance, if God continues Life, and if we co-operate Putaverang with the Divine Grace; or Sicknels may help to alle-tinere, ubi viate the Wrath of God, and to facilitate the Pardon, if inciperent all the other Parts of this Duty be performed in our quod plahealthful State, fo that it may serve at the Entrance in, fieret. or at the going out. But Sickness at no Hand is a good Stage to represent all the substantial Parts of this Duty. 1. It invites to it; 2. It makes it appear necessary; 3. It takes off the Fancies of Vanity; 4. It attempers the Spirit; 5. It cures Hypocrifie; 6. It tames the Fumes of Pride; 7. It is the School of Patience; 8. And by taking us from off the brisker Relishes of the World, it makes us with more Guft to tafte the things of the Spirit: And all this, only when God fits the Circumstances of the Sickness so as to consist with Acts of Reaion, Confideration, Choice, and a prefent and reflecting Mind; which then God fends, when he means that the Sickness of the Body should be the Cure of the Soul. But let no Man fo rely upon it, as by Defign to trust the Beginning, the Progress and the Confummation of our Piery, to such an Estate which for ever leaves it unperfect. And though to fome Perfons it adds Degrees, and ministers Opportunities, and exercises fingle Acts with great Advantage, in paffive Graces;

true

vet it is never an entire or sufficient Instrument for the Change of our Condition from the State of Death, to

the Liberty and Life of the Sons of God.

3. It were good if we would transact the Affairs of our Souls with Nobleness and Ingenuity, and that we wou'd by an early and forward Religion prevent the necessary Arts of the Divine Providence. It is true, that God cures some by Incision, by Fire and Torments; but these are ever the more obstinate and more unrelenting Natures. God's Providence is not so afflictive and full of Trouble, as that it hath placed Sickness and Infirmity amongst things simply necessary; and in most Persons it is but a fickly and an effeminate Vertue tur ab opere which is imprinted upon our Spirits with Fears, and the Sorrows of a Fever, or a peevish Consumption. It dentia, uf de- is but a miserable Remedy, to be beholden to a Sickness for our Health: And though it be better to suffer the loss of a Finger, than that the Arm and the whole Body should putrefie; yet even then also it is a Trouble and an Evil to lofe a Finger. He that mends with Sickness, pairs the Nails of the Beast when they have already torn off some of the Flesh : But he that would have a Sickness become a clear and an entire Bleffing, a thing indeed to be reckon'd among the good things of God, and the evil things of the World, must lead an Holy Life, and judge himself with an early Sentence, and so order the Affairs of his Soul, that in the usual Method of God's saving us, there may be nothing left to be done, but that such Vertues should be exercised which God intends to Crown: And then, as when the Athenians, upon a Day of Battel, with longing and uncertain Souls fitting in their Common-Hall, expecting what would be the Sentence of the Day, at last received a Messenger who only had Breath enough lest him to fay I We are Conquerors, I and so died; to shall the fick Person, who hath fought a good Fight, and kept the Faith, and only waits for his Diffolution and his Sentence, breathe forth his Spirit with the Accents of a Conqueror, and his Sickness and his Death shall only make the Mercy and the Vertue more illustrious.

But for the Sickness itself; if all the Calumnies were

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were true true concerning it with which it is afperfed, yet it is far to be preferred before the most pleasant Sin, and before a great fecular Business and temporal Care: And some Men wake as much in the Foldings of the foftest Beds, as others on the Cross: And sometimes the very Weight of Sorrow, and the Weariness of a Sickness, presses the Spirit into Slumbers, and the Images of Rest, when the intemperate or the lustful Perion rolls upon his uneafie Thorns, and Sleep is departed from his Eyes. Certain it is, some Sickness is a Blessing. Derestabilis Indeed, Blindness were a most cursed thing, if no Man erit coccines, if no Man in nemo ocuwere ever blind but he whose Eyes were pulled out los perdidewith Tortures or burning Basins: And if Sickness were rit nis cui always a Testimony of God's Anger, and a Violence to eruendi funt; a Man's whole Condition, then it were a huge Calamity. But because God sends it to his Servants, to his Children, to little Infants, to Apostles and Saints, with defigns of Mercy, to preferve their Innocence, to overcome Temptation, to try their Vertue, to fit them for Rewards; it is certain, that Sickness never is an Evil. but by our own faults; and if we will do our Duty, we shall be fure to turn it into a Blessing. If the Sick-

ness be great, it may end in Death, and the greater it is, the fooner; Memineris ergo maximos dorores morte finiri, parvos habere multa inand if it be very little, it hath great- tervalla requietis, mediocrium nee intervals of Rest: And if it be be- esse dominos. tween both, we may be masters of

it, and by ferving the Ends of Providence, serve also the perfective End of humane Nature, and enter into the Possession of everlasting Mercies.

The Sum is this: He that is atraid of Pain, is afraid of his own Nature; and if his Fear be violent, it is a fign his Patience is none at all; and an impatient Person is not ready dress'd for Heaven. None but suffering, humble and patient Persons, can go to Heaven; and when God hath given us the whole Stage of our Life to exercise all the active Vertues of Religion, it is necessary in the State of Vertues, that some Portion and Period of our Lives be affigned to passive Graces; for Patience, for Christian Fortitude, for Refignation or Conformity to the Divine Will. But as the violent fear of Sickness makes us impatient, so it will make our Death without Comfort, and without Religion: And we shall go off from our Stage of Actions and Sufferings with an unhandsome Exit, because we were willing to receive the Kindness of God, when he expressed it, as we listed; but we would not suffer him to be kind and gracious to us in his own Method, nor were willing to exercise and improve our Vertues at the Charge of a sharp Fever, or a lingring Consumption.

We he to the Man that hath lost Patience: for what will

Ecclus. 2.21. Woe be to the Man that hath lost Patience; for what will be do when the Lord shall visit him?

SECT. VII.

The Second Temptation proper to the State of Sickness, Fear of Death; with its Remedies.

THere is nothing which can make Sickness unfanctified, but the same also will give us Cause to fear Death. If therefore we so order our Affairs and Spirits, that we do not fear Death, our Sickness may easily become our Advantage, and we can then receive Counsel, and consider and do those Acts of Vertue which are in that State the proper Services of God; and fuch, which Men in Bondage and Fear are not capable of doing, or of Advices how they should, when they come to the appointed Days of Mourning. And indeed, if Men would but place their Defign of being happy, in the Nobleness, Courage, and perfect Refolutions of doing handsome Things, and passing through our unavoidable Necessities, in the Contempt and Despite of the Things of this World, and in Holy Living, and the perfective Defires of our Natures, the Longings and Pursuances after Heaven, it is certain they could not be made miserable by Chance and Change, by Sickness and Death. But we are so softned and made effeminate with delicate Thoughts and Meditations of Ease, and brutish Satisfactions, that if our Death comes before we have feiz'd upon a great Fortune, or enjoy the Promises of the Fortunetellers, we esteem ourselves to be robb'd of our Goods.

Goods, to be mocked, and miserable. Hence it comes that Men are impatient of the Thoughts of Death:

hence come those Arts of Age : Thinking to deceive Personam capiti detrahet illa tuo, the World, Men cozen

protraction and delaying Mentiris juvenem tinctis, Lentine, capillis, the Significations of old . Non omnes fallis, feit te Proferpina canum :

idlike themselves; and by representing themselves Youthful. they certainly continue their Vanity, till Proferpina pulls the Peruke from their Heads. We cannot deceive God and Nature: for a Coffin is a Coffin, though it be cover'd with a pompous Veil; and the Minutes of our Time strike on, and are counted by Angels, till the period comes, which must cause the Passing-bell to give warning to all the Neighbours that thou art Dead, and they must be so; and nothing can excuse or retard this. And if our Death cou'd be put off a little longer, what advantage can it be in thy Accompts of Nature or Felicity? They that 3000 Years agone died unwillingly, and stopp'd Death Two Days, or staid it a

Week, what is their gain? Where is that Week? And poor-spirited Men use Arts of protraction, and make their Persons pitiable, but their Condition contemptible, being like the poor Sinners at Noah's Flood: the Waters drove them out

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Audet iter, numeratque dies, spatioque viarum Metitur vitam, torquetur morte futura.

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Nibil est miserius dubitatione voluntantium quorfum evadant, quantum fit illud quod reftat, aus Seneca, L. Ep. 102.

of their lower Rooms, then they crept up to the Rooms having lasted half a Day longer, and then they knew not how to get down: Some crept up on the topbranch of a Tree, and some climb'd up to a Mountain, and stay'd, it may be, Three Days longer: But all that while they endured a worse Torment than Death; they lived with amazement, and were distracted with the Ruins of Mankind, and the horror of an universal Deluge.

Remedies against the Fear of Death, by way of Consideration.

1. God having in this World placed us in a Sea, and H troubled

troubled the Sea with a continual Storm, hath appointed the Church for a Ship, and Religion to be the Stern: but there is no Haven or Port but Death. Death is that Harbour whither God hath defigned every one, that there he may find rest from the Troubles of the World. How many of the noblest Romans have taken Death for Sanctuary, and have esteem'd it less than frame or a mean dishonour! And Casar was cruel to Domitins

Heu quanto melius vel cade peracta Parcere Romano potuit fortuna pudori!

Captain of Corfinium, when he had taken the Town from him, that he refused to fign his Petition of Death. Death

would have hid his Head with Honour; but that cruel Mercy relerv'd him to the shame of surviving his The Holy Scripture, giving an account of Difgrace. the Reasons of the Divine Providence taking godly Men from this World, and shutting them up in a hasty Grave, fays, that they are taken from the Evils to come: And concerning ourselves, it is certain, if we had Ten Years agon taken seizure of our portion of Duft, Death had not taken us from good Things, but from infinite Evils, such which the Sun hath feldom feen, Heec omnia Did not Priamus weep oft'ner than Troilus? And vidit inflam- happy had he been if he had Died when his Sons were aram fangui- Living, and his Kingdom fafe, and Houses full, and his City unburnt. It was a long Life that made him

mari, Jovis ne turpari.

Sic longius ævum Deftruit ingentes animos, & vita superstes Imperio: Nifi summa dies cum fine bonorum Affluit, & celeri prævertit tristia læto, Dedecori est fortuna prior.

Lucan. Lib. 8.

Miserable, and and an early Death only could have secured his Fortune. And it hath happened times, that Perfons of a fair Life and a clear Reputation, of a good Fortune, and an honourable Name.

have been tempted in their Age to Folly and Vanity, have fallen under the difgrace of Dotage, or into an unfortunate Marriage, or have befotted themselves with Drinking, or out liv'd their Fortunes, or become tedious to their Friends, or are afflicted with lingring and vexatious Diseases, or lived to see their excellent Parts buried, and cannot understand the wife Discourses and Productions of their Younger Years.

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Years. In all these Cases, and infinite more, do not all Mors illi mes the World (ay that it had been better this Man had died confuluit qui fooner? But so have I known passionate Women to dem. Thrick aloud when their nearest Relatives were dying, quamne seand that horrid shrick hath stayed the Spirit of the cundis Tra-Man a while, to wonder at the Folly, and represent the dere fe fanis Inconvenience; and the dying Person hath lived one adder nife Day longer full of Pain, amazed with an undetermi- ta Lucy L. 81 nate Spirit, distorted with Convulsions, and only come again to act one Scene more of a new Calamity, and to die with less Decency. So also do very many Men, with Passion and a troubled Interest they strive to continue their Life longer; and it may be they escape their Sickness, and live to tall into a disgrace; they escape the Storm, and fall into the Hands of Pirates, and inflead of dying with liberty, they live like Slaves, miserable and despised, Servants to a little Time, and lottish admirers of the Breath of their own Lungs. Paulus Æmilius did handsomely reprove the Gowardice of the King of Macedon, who begg'd of him for Pity's fake and Humanity, that having conquered him and taken his Kingdom from him, he wou'd be content with that, and not lead him in triumph a Prisoner to Rome. Amilius told him, he need not be beholden to him for that; himself might prevent that, in despite of him. But the timorous King durst not die. But certainly, every wife Man will easily believe, that it had been better the Macedonian-Kings should have died in Battle, than protract their Life so long, till some of them came to be Scriveners and Joiners at Rome: Or that the Tyrant of Sicily better had perished in the Adriatick, than to be wafted to Corinth safely, and there turn School-Master. It is a fad Calamity, that the Fear of Death shall so imbecil Man's Courage and Understanding, that he dares not suffer the Remedy of all his Calamities; but that he lives to fay, as Liberius did, I have lived this one Day Nimirum hae longer than I should. Either therefore let us be wil- die una plus ling to die wheh God calls, or let us never more com-quam viven plain of the Calamities of our Life, which we feel so dum fuit. Tharp and numerous. And when God fends his Angel

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to us with a fcroll of Death, let us look on it as an act of Mercy, to prevent many Sins and many Calamities of a longer Life, and lay our Heads down foftly, and go to Sleep, without wrangling, like Babies and froward Children. For a Man (at least) get this by Death, that his Calamities are not Immortal.

Hoc homo morte lucratur, nè malum effet immortale. Naz.

But I do not only consider Death by the Advantages of Comparison; but if we look on it in itself, it is no fuch formidable thing, if we view it on both fides, and handle it, and confider all its Appendages.

2. It is necessary, and therefore not intolerable: And nothing is to be efteemed evil which

Nihil in malis ducamus, qued fit 2 Diis immortalibus vel à Natura parente omnium constitutum.

God and Nature hath fixed with erernal Sanctions. It is a Law of God, it is a Punishment of our Sins,

and it is the Constitution of our Nature. Two differing Substances were joined together with the

Concretum fuit, discretum est, rediitque unde venerat, terra deorfum spiritus sursum. Quid ex his omnibus iniquum est? nihil.

Epichar.

Breath of God, and when that Breath is taken away, they part afunder, and return to their several Principles; the Soul to God our Father, the Body to the Earth our Mother:

And what in all this is Evil ? Surely nothing, but that we are Men; nothing, but that we are not born immortal: But by declining this change with great Paffion, or receiving it with a huge natural Fear, we accuse the Divine Providence of Tyranny, and exclaim against our natural Constitution, and are discontent that we are Men.

3. It is a thing that is no great matter in itself; if we consider that we Die daily, that it meets us in every Accident, that every Creature carries a dart along with it, and can kill us. And therefore when Lysimachus threaten'd Theodorus to kill him, he told him, that was no great matter to do, and he could do no more than the Cantharides could; a little Fly cou'd do as much.

Natura dedit ufuram vitæ tanquam pecuniæ, quid est ergò quòd querare fi repetar cum vult? eâdem

4. It is a thing that every one fuffers, even Persons of the lowest Refolution, of the meanest Vertue, of enim lege acceperas. Seneca. no Breeding, of no Discourse. Take

away

away but the Pomps of Death, the Disguises, and folemn Bug-bears, the Tinfel, and the actings by Candle-light, and proper and fantastick Ceremonies, the Minstrels and the Noise-makers, the Women and the Weepers, the Swoonings and the Shriekings, the Nurses and the Physicians, the dark Room and the Ministers, the Kindred and the Watches; and then to die is easie, ready, and quitted from its troublefome Circumstances. It is the same harmless thing that a poor Shepherd fuffer'd Yesterday, or a

Maid-servant to Day; and at the fame time in which you die, in that very Night a Thousand Creatures die with you, some wise Men and

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Vitæ est avidus quisquis non vult mundo secum pereunte mori, Seneca.

many Fools; and the wildom of the first will not quit him, and the Folly of the latter does not make him unable to die.

5. Of all the Evils of the World which are reproached with an evil Character. Death is the most innocent of its Acculation. For when it is present, it hurts no Body; and when it is absent, 'tis indeed troublesome, but the trouble is owing to our Fears, not to the affrighting and mistaken Object. And besides this, if it were an evil, it is so transient, that it passes like the Instant or undiscerned portion of the present Time; and either it is past, or it is not yet; for just when it is, no Man hath reason

Τές 38 θανόντας έχ όρω λυ-TEMENES.

Par est moriri: neque est melius morte in malis rebus miseris.

Plaut. Rud.

Aut fuit, aut veniet; nihil est præfentis in illa: Mórsque minus pænæ quàm mora mortis habet.

to complain of so insensible, so sudden, so undiscern'd a Change.

6. It is so harmless a thing, that no good Man was ever thought the more miserable for dying, but much the happier. When Men saw the Graves of Calatinus, of the Servilij, the Scipio's, the Metelli, did ever any Man amongst the wifest Romans think them unhappy? And when St. Paul fell under the Sword of Nero, and St. Peter died upon the Cross, and St. Stephen from an heap of Stones was carried into an easier Grave, they that

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that made great lamentation over them, wept for their own Interest, and after the manner of Men; but the Martyrs were accounted happy, and their Days kept folemnly, and their Memoirs preferved in neverdving Honours. When St. Hilary Bishop of Poictiers in France went into the East to reprove the Arian Heresie, he heard that a young Noble Gentleman treated with his Daughter Abra for Marriage. The Bishop wrote to his Daughter, that the shou'd not engage her Promile, nor do countenance to that Request, because he had provided for her a Husband, Fair, Rich, Wife, and Noble, far beyond her prefent offer. The event of which was this: She obey'd; and when her Father return'd from his Eastern triumph to his Westerncharge, he prayed to God that his Daughter might die quickly: And God heard his Prayers, and Christ took her into his Bosom, entertaining her with antepasts and caresses of holy Love, till the Day of the Marriage-supper of the Lamb shall come. But when the Bishop's Wife observed this Event, and understood of the good Man her Husband what was done, and why, The never let him alone till he obtained the same Favour for her; and she also, at the Prayers of St. Hilary, went into a more early Grave and a Bed of Joys.

7. It is a fottish and an unlearned Thing, to reckon the Time of our Life, as it is short or long, to be good or evil Fortune; Life in itself being neither good nor bad, but just as we make it, and therefore so is Death.

8. But when we consider, Death is not only better than a miserable Life, not only an easie and an innocent Thing in itself, but also that it is a State of Advantage, we shall have Reason not to double the sharpness of our Sickness, by our Fear of Death. Certain it is, Death hath some good upon its proper stock; Praise, and a fair Memory, a Reverence, and Religion toward them so

Virtutem incolumem odimus, Sublatam ex oculis quærimus invidi.

Et laudas nullos nisi mortuos poetas.

Horat.

great, that it is counted dishonest to speak evil of the Dead; then they rest in Peace, and are quiet from their Labours, and are designed

figned to Immortality. Cleobis and Biton, Tropbonius and Agamedes, had an early Death fent them as a Reward: To the former for their Piety to their Mother. to the latter for Building of a Temple. To this all those Arguments will minister, which relate the Advantages of the State of Separation and Refurrection.

SECT. VIII.

Remedies against Fear of Death, by way of Exercise.

1. HE that would willingly be fearless of Death, must learn to despise the World; he must neither love any thing passionately, nor be proud of any Circumstance of his Life. O death, bom bitter is the remembrance Ecclus. 41. 1. of thee, to a Man that liveth at rest in his Possessions, to a Man that hath nothing to vex him, and that hath prosperity in all Things, yea, unto him that is yet able to receive Meat? said the Son of Sirach. But the Parts of this Exercise help each other. If a Man be not incorporated in all his Passions to the Things of the World, he will less fear to be Divorced from them by a supervening Death; and yet because he must part with them all in Death, it is but reasonable he shou'd not be passionate for so fugitive and transient Interest. But if any Man thinks AGV.

well of himself for being a hansom Person, Εί δε τις ολβον εχων επεδείζεν βίαν, and wiser than his Neighbours, he must Kai TEN de Tal and av 2 av Entear who Pind. remember, that what he boasts of, will de-

cline into weakness and dishonour; but that very boasting and complacency will make Death keener and more unwelcome, because it comes to take him from his Confidences and Pleasures, making his Beauty equal to those Ladies that have slept some Years in Charnel houses, and their Strength not so stubborn as the breath of an Infant, and their Wisdom such which can be looked for in the Land where all Things are forgotten.

2. He

Εί δέ τις ολβον έχων Μοςφά παρομούσε Τάλ.

Θυατά μεμνήθω σειτέλλων μέλη,

Copia quid rerum? mors ultima meta dierum.

2. He that wou'd not fear Death, must strengthen his Spirit with the proper Instruments of Christian Fortitude. All Men are resolved upon this, that to bear Grief honestly and temperately, and to die willingly and nobly, is the Duty of a good and of a valiant Man:

Cicero.

Fortem posce animum mortis terrore carentem, Qui spatium vitæ extremum inter munera ponat.

Amittenda fortitudo est aut sepeliendus dolor. And they that are not so are Vicious, and Fools, and Cowards. All Men praise the Valiant and Honest;

and that which the very Heathens admired in their noblest Examples, is especially Patience, and Contempt of Death. Zeno Eleates endured Torments, rather than discover his Friends, or betray them to the Danger of the Tyrant: And Calanus, the barbarous and unlearned Indian, willingly fuffer'd himself to be burnt alive: and all the Women did fo, to do Honour to their Husbands Funerals, and to represent and prove their Affections great to their Lords. The Religion of a Christian does more command Fortitude, than ever did any Institution; for we are commanded to be willing to die for Christ, to die for the Brethren, to die rather than to give Offence or Scandal. The Effect of which is this; That he that is instructed to do the necessary Parts of his Duty, is by the same Instrument fortified against Death: As he that does his Duty, needs not fear Death, so neither shall he; the Parts of his Duty, are Parts of his Security. It is certainly a great Baseness and Pufillanimity of Spirit that makes Death terrible. and extremely to be avoided.

3. Christian Prudence is a great Security against the Fear of Death. For if we be afraid of Death, it is but reasonable to use all Spiritual Arts to take off the Apprehension of the Evil: But therefore we ought to remove our Fear, because Fear gives to Death Wings, and Spurs, and Darts. Death haftens to a fearful Man: If therefore you would make Death harmless and flow, to throw off Fear is the way to do it; and Prayer is the way to do that. If therefore you be afraid of Death, consider you will have less need to fear it, by how much the less you do fear it: And so cure your direct Fear, by a reflex act of Prudence

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and Confideration. Famius had not died fo foon, if Hoftem cum he had not feared Death: And when Cneius Carbo fugeret, fe begg'd the respite of a little Time for a base Employ-peremit. ment of the Soldiers of Pompey, he got nothing, but that the Baseness of his Fear dishonoured the Dignity of his Third Confulship; and he chose to die in a place where none of his meanest Servants should have feen him. I remember a Story of the Wrestler Polydamas, that running into a Cave to avoid the Storm. the Water at last swell'd so high, that it began to press that Hollowness to a Ruin: Which when his Fellows espied, they chose to enter into the common-fate of all Men, and went abroad: But Polydamus thought by his Strength to support the Earth, till its intolerable Weight crush'd him into Flatness and a Grave. Many Men run for Shelter to a Place, and they only find a Remedy for their Fears, by feeling the worst of Evils. Fear itself finds no Sanctuary but the worst of Sufferance; and they that flie from a Battel, are exposed to the Mercy and Fury of the Pursuers, who, if they fac'd about, were as well dispos'd to give Laws of Life and Death, as to take them, and at worst can but die nobly; but now, ev'n at the very best, they live shamefully, or die timoroully. Courage is the greatest Security; for it does most commonly safe-guard the Man, but always rescues the Condition from an intolerable Evil.

4. If thou wilt be fearless of Death, endeavour to be in Love with the Felicities of Saints and Angels, and be once perswaded to believe that there is a Condition of living better than this; that there are Greatures more noble than we; that Above there is a Country better than ours; that the Inhabitants know more and know better, and are in places of Rest and Desire: And first learn to value it, and then learn to purchase it; and Death cannot be a formidable Thing, which lets us into fo much Joy and fo much Felicity. And indeed, who wou'd not think his Condition mended, if he passed from converfing with dull Mortals, with ignorant and foolish Persons, with Tyrants and Enemies of Learning,

to converse with Homer and Plato, with Socrates and Cicero, with Plutarch and Fabricius ? So the Heathens speculated, but we consider higher. The dead that die in the Lord shall converse with St. Paul and all the College of the Apostles, and all the Saints and Martyrs, with all the good Men whose Memory we preferve in honour, with excellent Kings and holy Bishops, and with the great Shepherd and Bishop of our Souls, Jesus Christ, and with God himself. For Christ died for us, that whether we make or sleep, we may live together with him. Then we shall be tree from Lust and Envy, from Fear and Rage, from Covetousness and Sorrow, from Tears and Cowardice: And these indeed properly are the only Evils that are contrary to Feli-

cupiditatum & amulationum erimus expertes, quódque nunc facimus, cum laxati curis fumus, ut spectare aliquid velimus & vifere.

Tufcul. Q.

city and Wisdom. Then we Reati erimus cum, corporibus relictis, & shall see strange Things, and know new Propositions, and all Things in another Manner, and to higher Purpofes. Cleombrotus was to taken with

> this Speculation, that having learn'd from Plate's Phadon the Soul's abode, he had not Patience to stay Nature's dull leisure, but leap'd from a Wall to his Portion of Immortality. And when Pomponius Atticus resolved to die by Famine, to ease the great Pains of his Gout, in the abstinence of Two Days he found his Foot at ease: But when he began to feel the pleasures of an approaching Death, and the delicacies of that ease he was to inherit below, he wou'd not withdraw his Foot, but went on and finish'd his Death: And fo did Cleanthes. And every wise Man will despise those little Evils of that State, which indeed is the Daughter of Fear, but the Mother of rest, and Peace, and Felicity.

> 5. If God should say to us, Cast thyself into the Sea, (as Christ did to St. Peter, or as God concerning Jonas) I have provided for thee a Dolphin, or a Whale, or a Port, a Safety or a Deliverance, Security or a Reward; were we not incredulous and pufillanimous Persons, if we shou'd tremble to put such a Felicity into Act, and ourselves into Possession? The very Duty

Duty of Resignation, and the love of our own Interest, are good antidotes against Fear. In Forty or Fifty Years we find Evils enough, and Arguments enough to make us weary of this Life: And to a good Man there are very many more Reasons to be afraid of Life than Death, this having in it less of Evil, and more of Advantage. And it was a rare Wish of that Roman, that

Death might come only to Wife and Excellent Perfons, and not to Fools and

Mors, utinam pavidos virá fubducere nolles, Sed virtus te fola daret.

Lucres.

Cowards; that it might not be a Sanctuary for the Timerous, but the Reward of the Vertuous: And in-

deed, they only can make Advantage of it.

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6. Make no Excuses to make thy Desires of Life feem Reasonable, neither cover thy Fear with Pretences, but suppress it rather with Arts of Severity and Ingenuity. Some are not willing to submit to God's Sentence and Arrest of Death, till they have finished such a Design, or made an end of the last Paragraph of their Book, or raised such Portions for their Children, or preached so many Sermons, or built their Houses, or planted their Orchard, or order'd their Estate with such Advantages. It is well for Maneant of the modesty of these Men, that the excuse is ready pera interrupbut if it were not, it is certain they wou'd fearch one ta minæque Murorum inout: For an idle Man is never ready to die, and is glad gentes. of any excuse: And a busied Man hath always something unfinished, and he is ready for every thing but Death. And I remember, that Petronius brings in Enmolpus composing Verses in a desperate Storm; and being call'd upon to shift for himself, when the Ship dash'd upon the Rock, cry'd out to let him alone till he had finish'd and trimm'd his Verse, which was lame in the hinder-leg: The Man either had too itrong a defire to end his Verle, or too great a defire not to end his Life. But we must know, God's Times are not to be measured by our Circumstances; and what I value, God regards not: Or if it be valuable in the accounts of Men, yet God will supply it with ther contingencies of his Providence. And if Epaphroditus had died when he had his great Sickness St. Panl ipeaks

freaks of God wou'd have fecured the work of the Gospel without him; and he cou'd have spared Epaphroditus as well as St. Stephen, and St. Paul as well as St. James. Say no more; but, when God calls, lay aside thy Papers, and first dress thy Soul, and then dress thy Herse.

Blindness is odious, and Widowhood is sad, and Destitution is without comfort, and Persecution is full of trouble, and Famine is intolerable, and Tears are the sad ease of a sadder Heart: But these are Evils of our Life, not of our Death. For the dead that die in the Lord are so far from wanting the Commodities of

After all this, I do not say it is a Sin to be afraid of

this Life, that they do not want Life itself.

Death: We find the boldest Spirit, that discourses of it with Confidence, and dares undertake a Danger as big as Death, yet doth shrink at the horrour of it. when it comes dress'd in its proper Circumstances. And Brutus, who was as bold a Roman to undertake a noble Action as any was fince they first reckon'd by Consuls; yet when Furius came to cut his Throat, after his defeat by Anthony, he ran from it like a Girl; and being admonish'd to die constantly, be swore by his Life, that he wou'd shortly endure Death. But what do I speak of such imperfect Persons? Our Bleffed Lord was pleafed to legitimate Fear to us, by his Agony and Prayers in the Garden. It is not a Sin to be afraid, but it is a great Felicity to be without Fear; which Felicity our dearest Saviour refused to have, because it was agreeable to his Purposes to fuffer any thing that was contrary to Felicity, every 'AM' of 'E thing but Sin. But when Men will, by all means avoid Death, they are like those who at any hand resolve to be Rich: The Cale may happen in which they & Savalor will blaspheme, and dishonour Providence, or do a bale Action, or curse God and die : But in all Cases they die miserable and ensnared, and in no case do they die the less tor it. Nature hath left us the Key of the Church-yard, and Custom hath brought Cometeries and Charnel-houses into Cities and Churches, Places most frequented, that we might

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not carry ourselves strangely Quam pellunt lachryme fovent fortem: in so certain, so expected, so Lura negant cedere mollibus. ordinary, so unavoidable an Accident. All reluctancy Siccas si vior unwillingness to obey the Divine Decree, is but deat genas, a snare to ourselves, and a load to our Spirits, and hebes fors is either an entire Cause, or a great Aggravation of the patientia. Calamity. Who did not fcorn to look upon Xerxes. when he caused Three Hundred Stripes to be given to the Sea, and fent a Chartel or Defiance against the Mountain Athon? Who did not forn the proud Vanity of Cyrus, when he took so goodly a revenge upon the River Cydnus, for his hard passage over it? Or did not deride or pity the Thracians, for shooting Arrows against Heaven when it Thunders? To be angry with God, Nimos oi Znvi unveaivousv ageové-Iliad o. to quarrel with the Divine Providence, by repining against an unalterable, a natural, an easie Sentence, is an argument of a huge Folly, and the parent of a great Trouble; a Man is base and foolish to no purpose, he throws away a Vice Cur frustrà turpes esse volumus? Seneca. to his own Milery, and to no Advantages of ease and pleasure. Fear keeps Men in Non levat bondage all their Life, saith St. Paul; and Patience makes mileros dohim his own Man, and Lord of his own Interest and Person. Therefore possess your selves in Patience, with Reason and Religion, and you shall die with ease. If all the Parts of this Discourse be true, if they virutem

be better than Dreams, and unless Vertue be nothing verba petras, but Words, as a Grove is a heap of Trees; if they be not ligna. the Phantasms of hypochondriacal Persons, and defigns upon the Interests of Men and their Persuafions to evil Purposes; then there is no reason but that we should really defire Death, and account it among the good Things of God, and the foure and laborious Felicities of Man. St. Paul understood it well, when he defired to be dissolved: He well-enough knew his own Advantages, and purfued them accordingly. But it is certain, that he that is afraid of Death, I mean, with a violent and transporting Fear, with a Fear apt to dif-

compose his Duty or his Patience, that Man either loves this World too much, or dares not trust God for the next.

SECT. Exercise of each

General Rules and Exercises, whereby our Sickness may become fafe and fantified.

1. Of AKE care that the Canfe of thy Sickness be such as may not some it in the principal and original Causes of it. It is a fad Calamity to pass into the House of Mourning, through the Gates of Intemperance, by a Drunken Meeting, or the Surfeits of a loathed and luxurious Table: For then a Man fuffers the Pain of his own Folly, and he is like a Fool fmarting under the Whip which his own Viciousness twifted for his Back; then a Man pays the Price of his Sin, and hath a pure and an unmingled Sorrow in his Suffering; and it cannot be alleviated by any Circumstances, for the whole Affair is a meer process of Death and Sorrow. Sin is in the Head, Sickness is in the Body, and Death and an eternity of Pains in the Tail; and nothing can make this Condition tolerable, unless the Miracles of the Divine Mercy will be pleas'd to exchange the Solatium effeternal Anger for the temporal. True it is, that in

pro honesto all Sufferings, the Cause of it makes it noble or ignodura tolerare, ble, honour or shame, tolerable or intolerable. For patientia re. when Patience is affaulted by a ruder violence, by a fpicit.

1 Pet. 2. 19.

1 Pet. 2. 19.

1 or an unjust Man, Patience looks forth to the Doors Matth. 5. 11. which Way she may escape; and if Innocence or a Cause of Religion keep the first entrance, then, whether she escapes at the Gates of Life or Death, there is a Good to be received, greater than the Evils of a Sickness: But if Sin thrust in that Sickness, and that Hell stands at the Door, then Patience turns into Fury; and feeing it impossible to go forth with fafety, rolls up and down with a circular and infinite Revolution, making its Motion not from, but upon its own Centre; it doubles the Pain, and increases the Sor-

Magis his quæ patitut vexat causa patiendi.

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row, till by its weight it breaks the Spirit, and burits into the Agomes of infinite and eternal Ages. If we had feen St. Polycurp burning to Death, or St. Laurence roafted upon his Grid-iron, or St. Ignatius exposed to Lions, or St. Sebastian pierced with Arrows, or St. Attalus carried about the Theatre with scorn unto his Death, for the Caufe of Jefus, for Religion, for God and a holy Confeience; we should have been in love with Flames, and have thought the Grid-iron fairer than the sponde, the ribs of a marital bed, and we should have chosen to converse with those Beafts, rather than those Men that brought those Beasts forth, and estimated the Arrows to be the rays of Light brighter than the Moon, and that diffrace and miftaken Pageantry were a Solemnity richer and more magnificent than Merdecai's Procession upon the King's Horse, and in the Robes of Majesty: For so did these holy Men account them; they kifs'd their Stakes and hugg'd their Deaths, and ran violently to Torments, and counted Whippings and secular Disgraces to be the enamel of their Persons, and the ointment of their Heads, and the embalming their Names, and fecuring them for Immortality. But to fee Sejanus torn in pieces by the People, or Nero erying or creeping timoroully to his Death, when he was condemned to die more majorum; to fee Judas pale and trembling, full of Anguish, Sorrow and Despair; to observe the Groanings and intolerable Agonies of Herod and Antiochus, will tell and demonstrate the Causes of Patience and Impatience to proceed from the Caufes of the Suffering: And it is Sin only that makes the Cup bitter and deadly. When Men, by vomitting, measure up the Drink they took in. and fick and fad do again taste their Meat turned into

Choler by Intemperance, the Sin and its Punishment are mingled fo that Shame covers the Face, and Sorrow puts a Veil of Darkness upon

Hi quicquid biberint vomitu remetientur triftes, & bilem suam regustantes. Seneca.

the Heart: And we scarce pity a vile Person that is haled to Execution for Murther or for Treason, but we say he deserves it, and that every Man is concerned in it that he should die. If Lust brought the Sickness

Chap. 3.

or the Shame, if we truly fuffer the Rewards of our evil Deeds, we must thank ourselves; that is, we are fallen into an evil Condition, and are the Sacrifice of the Divine Justice. But if we live holy Lives, and if we enter well in, we are fure to pals on fafe, and to go

forth with advantage, if we lift our felves.

2. To this relates, that we (hould not counterfeit Sichnels: For he that is to be careful of his passage into a Sickness, will think himself concern'd, that he fall not into it through a Trap-door; for fo it hath fometimes happened, that such counterfeiting to light and evil Purpoles, hath ended in a real Sufferance. Appian tells of a Roman Gentleman, who, to escape the Proscription of the Triumvirate, fled, and to secures his privacy counterfeited himself Blind on one Eye, and wore a Plaister upon it, till beginning to be free from the Malice of the Three prevailing Princes, he opened his Tantum cura Hood, but cou'd not open his Eye, but for ever lost potest & ars the use of it, and with his Eye paid for his Liberty and

lius poda-L. 7. Ep. 38.

Signature &

doloris, Defiit Hypocrisse. And Calius counterfeited the Gout, and all its Circumstances and Pains, its Dressings and Arts gram. Mart. of Remedy and Complaint, till at last the Gout really enter'd and spoil'd the Pageantry. His Arts of Diffimulation were fo witty, that they put Life and Motion into the very Image of the Difease; he made the

very Picture to figh and groan.

It is easie to tell upon the Interest of what Vertue fuch counterfeiting is to be reproved. But it will be harder to inatch the Politicks of the World from following that which they call a canonized and authentick Precedent: And David's counterfeiting himfelf mad before the King of Gath, to fave his Life and Liberty, will be sufficient to entice Men to serve an end upon the Stock and Charges of so small an Irregularity, not in the matter of Manners, but in the Rules and Decencies of narural or civil Deportment. I cannot certainly tell what degrees of excuse David's Action might put on: This only, befides his present Necessity, the Laws, whose co-ercive or directive power David lived under, had less of Severity, and more of Liberty, and towards Enemies

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had so little of restraint, and so great a power, that what amongst them was a direct Sin, if uled to their Brethren the Sons of Jacob, was lawful and permitted to be acted against Enemies. To which also I add this general Caution; That the Actions of holy Persons. in Scripture, are not always good precedents to us Christians, who are to walk by a Rule and a greater strictness, with more simplicity and heartiness of purfuit. And amongst them, sanctity and holy Living did in very many of its Instances increase in new Particulars of Duty; and the Prophets reproved many Things which the Law forbad not, and taught many Duties which Mofes prescribed not : And as the time of Christ's approach came, so the Sermons and Revelations too were more Evangelical, and like the Patterns which were fully to be exhibited by the Son of God. Amongst which, it is certain that Christian Simplicity and Godly Sincerity is to be accounted: * And counterfeiting of Sickness, is a huge enemy to this: * It is an upbraiding the Divine Providence, * a jesting with Fire, * a playing with a Thunderbolt, * making Decrees of God to serve the vicious or secular Ends of Men; * it is a tempting of a Judgment, a false Acculation of God, * a forestalling and antedating his Anger; it is a cozening of Men, by making God a Party in the Fraud: And therefore if the Cozenage returns upon the Man's own Head, he enters like a Fox into his Sickness, and perceives himself catch'd in a Trap, or earthed in the intolerable Dangers of the Grave.

year it, that Sin does not thrust us into a Sickness; year when we were in the House of Sorrow, we should do well to take Physick against Sin, and suppose that it is the cause of the Evil; it not by way of natural Causality and proper Effect, yet by a moral Influence, and by a just Demerit. We can easily see when a Man hath got a Surfeit; Intemperance is as plain as the Hand-writing upon the Wall, and easier to be read; but Covetousness may cause a Fever as well as Drunkenness, and Pride can produce a Falling-sickness as

well as long wathings and dilutions of the Brain, and intemperate Luft: And we find it recorded in Scrip-

ture, that the contemprious and unprepared Manne of Receiving of the holy Sacraments, capted Sickness and Death ; and Sacrilege and Vow-breach in Ananias and Supphira made them to descend quick into their Graves. Therefore when Sickness is upon us, let us cast about. and, if we can, let us find out the cause of God's Difpleafure, that it being removed, we may return into the Health and Securities of God's Loving-kindness. Thus in the Three Years Famine, David enquired of the Lord, what was the matter? And God antwered, It is for Saul and his bloody Honfe: And then David expirted the Guilt, and the People were again full of Food and Bleffing. And when Ifrael was fmitten by the Amorites, Joshua cast about, and found out the accurred thing, and cast it out; and the People, after that, fought prosperously. And what God in that case said for 7, 12. to follow, he will allo verifie to us; I will not be with you any more, unless you destroy the accurred thing from among you. But in purfuance of this, we are to obferve, that although in case of loud and clamorous Sins the Discovery is easie, and the Remedy not difficult ; yet because Christianity is a nice thing, and Religion is as pure as the Sun, and the Soul of Man is apt to be troubled from more Principles than the intricate and curiously-composed Body in its innumerable Parts, it will often happen, that if we go to enquire into the particular, we shall never find it out; and we may suspect Drunkenness, when it may be also a morde delectation in unclean Thoughts, or Covetedufness, or Oppression, or a crafty Invasion of my Neighbour's Rights, or my want of Charity, or my

my Neighbours, or a secret Pride, or a base HypoOeg. rg. crisie, or the pursuance of little Ends with violence and
nos wego-passion, that may have procured the present Messenoveres, un ger of Death. Therefore ask no more after any one,
neiw rg. but heartily endeavour to reform all: Sin no more, less
rg. kinsw a morse thing happen. For a single search or accusation,
use Soph. may be the design of an impersect Repentance; but

judging unjustly in my own Cause, or my censuring

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no Man does heartily return to God, but he that decrees against every irregularity: And then only we can be restored to Health or Life, when we have taken away the causes of Sickness and accursed Death.

4. He that means to have his Sickness turn into Safety and Life, into Health and Vertue, must make Religion the employment of his Sickness, and Prayer the employment of his Religion. For there are certain compendiams or abbreviatures and shortnings of Religion. fitted to feveral States. They that first gave up their Names to Christ, and that turn'd from Paganism to Christianity, had an abbreviature firted for them; they were to renounce their false Worshippings, and give up their Belief, and vow their Obedience unto Christ; and in the very Protestion of this they were forgiven in Baptism. For God hastens to fnatch them from the power of the Devil, and therefore shortens the Passage, and secures the Estate. In the case of Poverty, God had reduced this Duty of Man to an abbreviature of those few Graces which they can exercise; such as are Patience, Contentedness, Truth and Diligence; and the rest he accepts in Good-will, and the Charities of the Soul, in Prayers, and the Actions of a cheap Religion. And to most Men Charity is also an abbreviature: And as the love of God shortens the way to the purchase of all Vertues; so the expression of this to the Poor, goes a huge way in the requifites, and towards the Confummation of an excellent Religion. And Martyrdom is another abbreviature: And so is every Act of an excellent and heroical Vertue. But when we are fallen into the State of Sickness, and that our Understanding is weak and troubled, our Bodies Sick and useless, our Passions turn'd into Fear, and the whole State into Suffering; God, in compliance with Man's Infirmity, hath also turn'd our Religion into such a Duty which a Sick Man can do most passionately, and a sad Man and a timorous can perform effectually, and a dying Man can do to many Purpoles of Pardon and Mercy; and that is Prayer. For although a Sick Man is bound to do many Acts of Vertue of several kinds, yet the most

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of them are to be done in the way of Prayer. Prayer is not only the Religion that is proper to a Sick Man's Condition, but it is the manner of doing other Graces which is then left, and in his power. For thus the Sick Man is to do his Repentance and his Mortifications. his Temperance and his Chaftity, by a fiction of imagination bringing the offers of the Vertue to the Spirit. and making an Action of election: And fo our Prayers are a direct Act of Chastity, when they are made in the matter of that Grace; will as Repentance for our Cruelty is an Act of the Grace of Mercy; and Repentance for Uncleannels is an Act of Chastity, is a means of its Purchase, an Act in order to the Habit. And though such Acts of Vertue which are only in the way of Prayer are ineffective to the entire Purchase, and of themfelves cannot change the Vice into Vertue; yet they are good renewings of the Grace, and proper exercise

of a Habit already gotten.

The Purpose of this Discourse, is, to represent the excellency of Prayer, and its proper Advantages which it hath in the time of Sickness. For besides that it moves God to pity, piercing the Clouds, and making the Heavens like a pricked Eye, to weep over us, and refresh with showres of Pity; it also doth the work of the Soul, and expresses the Vertue of his whole Life in Effigie, in Pictures and lively Representments; fo preparing it for a never-ceafing Crown, by renewing the Actions in the continuation of a nevercealing, a never-hinder'd Affection. Prayer speaks to God, when the Tongue is stiffned with the approachings of Death; Prayer can dwell in the Heart, and be fignified by the Hand or the Eye, by a Thought or a Groan. Prayer, of all the Actions of Religion, is the last alive, and it serves God without Circumstances. and exercises material Graces by abstraction from Matter, and Separation, and makes them to be Spiritual: And therefore best dresses our Bodies for Funeral or Recovery, for the Mercies of Restitution or the Mercies of the Grave.

5. In every Sickness, whether it will or will not be so in Nature and in the Event, yet in thy Spirit and Preparations

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parations refolve upon it, and treat thyfelf accordingly, as if it were a Sickness unto Death. For many Men Support their unequal Courages by flattery and fallehopes, and because ficker Men have Recovered, believe that they shall do so; but therefore they neglect to adorn their Souls, or fet their House in order. Behdes the temporal Inconveniencies that often happen by fuch Perfusiions, and putting off the evil Day, such as are dying intestate, leaving Estates entangled, and some Relatives unprovided for; they suffer infinitely in the interest and affairs of their Soul, they die carelelly and surprized, their Burthen's on, and their Scruples unremoved, and their Cases of Conscience not determined, and, like a Sheep, without any care taken concerning their precious Souls. Some Men will never believe that a Villain will berray them, though they receive often Advices from Suspicious Persons and likely Accidents, till they are enter'd into the Snare; and then they believe it when they feel it, and when they cannot return: But so the Treason enter'd, and the Man was betrayed by his own Folly, placing the Snare in the Regions and Advantages of Opportunity. This evil looks like boldness, and a confident Spirit, but it is the greatest timorousness and cowardice in the World. They are so fearful to die. that they dare not look upon it as possible; and think that the making of a Will is a mortal Sign, and fending for a Spiritual Man an irrecoverable Dileafe; and they are so afraid lest they should think and believe now they must die, that they will not take care that it may not be evil in case they shou'd. So did the Eastern-flaves drink Wine, and wrap their Heads in a veil, that they might die without Sense or Sorrow, and wink hard that they might sleep the easier. In pursuance of this Rule let a Man confider, that what soever must be done in Sickness, ought to be done in Health: Only let him observe, that his Sickness, as a good Monitor, chastifes his neglect of Duty, and torces him to live as he always shou'd: And then all these solemnities and dresfings for Death are nothing else but the part of a Religious Life, which he ought to have exercised in all his Days;

Days; and if those Circumstances can affright him, let him please his Fancy by this Truth, that then he does but begin to Live. But it will be a huge Folly, it he shall think that Confession of his Sins will kill him, or receiving the holy Sacrament will hasten his Agony, or the Priest shall undo all the hopeful Language and Promises of his Physician. Assure the self, thou canst not die the sooner; but by such addresses than mayest die much the better.

6. Let the Sick Person be infinitely careful that he do not fall into a State of Death upon a new Account : That is. at no Hand commit a deliberate Sin, or retain any affection to the old; for in both Cases he falls into the Evils of a furprize, and the Horrours of a sudden Death. For a sudden Death, is but a sudden Joy, if it takes a Man in the State and Exercises of Vertue: And it is only then an Evil, when it finds a Man unready. They were sad Departures, when Tigillinus, Cornelins Gallus the Prætor, Lewis the Son of Gonzaga Duke of Mantua, Ladislans King of Naples, Spensippus, Giachettus of Geneva, and one of the Popes, died in the forbidden Embraces of abused Women: Or if 706 had curfed God, and so died; or when a Man fits down in Despair, and in the Accusation and Calumny of the Divine Mercy; they make their Night fad, and stormy, and eternal. When Herod began to fink with the shameful torment of his Bowels, and telt the Grave open under him, he imprisoned the Nobles of his Kingdom, and commanded his Sifter that they shou'd be a Sacrifice to his departing Ghost. This was an egress fit only for such Persons who meant to dwell with Devils to eternal Ages: And that Man is hugely in love with Sin, who cannot forbear in the Week of the Affizes, and when himself stood at the Bar of Scrutiny, and prepared for his final never-to-be-reverled Sentence. He dies suddenly to the worst sense and event of sudden Death, who so manages his Sickness, that even that State shall not be Innocent, but that he is furprized in the Guilt of a new Account. It is a fign of a reprobate Spirit, and an habitual, prevailing, ruling Sin, which exacts Obedience when the Judgment looks him

him in the Face. At least to go to God with the Innocence and fair Deportment of thy Person in the last

Scene of thy Life; that when thy Soul breaks into the State of Separation, it may carry the relishes of Religion and Sobriety to the Place of its abode and Sentence.

7. When these Things are taken Care for, let the Sick Man so order his Affairs, that he have but very little Convertation with the World, but wholly (as he can) attend to

Inwardly and oft,
how hard it were to flit
from bed unto the pit,
from pit unto pain
That ne'er that cease again,
he would not do one Din
All the Morld to win.

Inscript. Marmor. in Eccles. Paroch. de Feversham in agro Cantiano.

Religion, and antedate his Conversation in Heaven, always having intercourse with God, and still conversing with the Holy Jesus, kissing his Wounds, admiring his Goodness, begging his Mercy, feeding on him with Faith, and drinking his Blood. To which purpose, it were very sit (if all Circumstances were answerable) that the Narrative of the Passion of Christ be Read or Discoursed to him at length, or in brief, according to the Style of the Four Gospels. But in all Things let his Care and Society be as little Secular as is possible.

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to be Moral water than our abilities.

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CHAP. IV.

Of the Practice of the Graces proper to the State of Sickness, which a Sick Man may practise alone.

SECT. I.

Of the Practice of Patience.

TOW we suppose the Man entring upon his Scene of Sorrows and Passive Graces. It may be he went Yesterday to a Wedding merry and brisk, and there he felt his Sentence, that he must return Home and Die; (for Men very commonly enter into the fnare Singing, and confider not whither their Fate leads them;) nor feared that then the Angel was to strike his stroke, till his Knees kissed the Earth, and his Head trembled with the weight of the Rod which God put into the Hand of an exterminating Angel. But whatfoever the ingress was, when the Man feels his Blood boil, or his Bones weary, or his Flesh diseased with a load of a disperfed and disorder'd Humour, or his Head to ach, or his Faculties discomposed; then he must consider, that all those Discourses he hath heard concerning Patience, and Refignation, and Conformity to Christ's Sufferings, and the Melancholick Lectures of the Crois. must all of them now be reduced to Practice, and pass from an ineffective Contemplation to fuch an exercise as will really try whether we were true Disciples of the Cross, or only believed the Doctrines of Religion when we were at ease, and that they never passed through the Ear to the Heart, and dwelt not in our Spirits. But every Man shou'd consider, God does nothing

Preachers, and give us Rules, and furnish us with Discourse, and lend us Books, and provide Sermons, and make Examples, and promise his Spirit, and describe the blessedness of holy Sufferings, and prepare us with daily Alarms, if he did not really purpose to order our Affairs so that we shou'd need all this, and use it all. There were no such thing as the Grace of Patience, if we were not to feel a Sickness, or enter into a State of Sufferings; whither when we are entred, we are to practise by the following Rules.

The Practice and Acts of Patience, by way of Rule.

1. At the first address and presence of Sickness, stand fill and arrest thy Spirit, that it may without amazement or affright confider that this was that thou looked'ft for, and wer't always certain should happen, and that now thou art to enter into the Actions of a new Religion, the Agony of a strange Constitution: But at no hand fuffer thy Spirits to be dispersed with fear. or wildness of Thought, but stay their looseness and dispersion by a serious Consideration of the present and future Employment. For to doth the Lybian Lion. fpying the herce Huntsman, he first beats himself with the strokes of his Tail, and curls up his Spirits. making them strong with union and recollection, till being struck with a Mauritanian-spear, he rushes forth into his Defence and nobleft Contention; and either scapes into the secrets of his own Dwelling, or else Dies the bravest in the Forest. Every Man, when shot with an Arrow from God's Quiver, must then draw in all the Auxiliaries of Reason, and know that then is the Time to try his Strength, and to reduce the Words of his Religion into Action, and confider that if he behaves himself weakly and timoroully, he suffers never the less of Sickness; but if he returns to Health, he carries along with him the Mark of a Coward and a Fool; and if he descends into his Grave, he enters into the State of the Faithless and

and Unbelievers. Let him fet his Heart firm upon this Resolution, I must bear it inevitably, and I will by God's

Grace do it nobly.

2. Bear in thy Sicknows all along the Jame Thoughts, Propositions and Discourses concerning the Person, the Life and Death; thy Soul and Religion, which thou had If in the best Days of thy Health, and when thou didst Discourse wisely concerning Things Spiritual. For it is to be supposed (and if it be not yet done, let this Rule re-mind thee of it, and direct thee) that thou half cast about in thy Health, and confidered congerning thy Change, and the evil Day, that thou must be Sick and Die, that thou must need a Comforter, and that it was certain thou should ft fall into a State in which all the Cords of thy Anchor shou'd be stretch'd, and the very Rock and Foundation of Faith shou'd be attempted. And whatfoever Fancies may difturb you, or whatfoever Weaknesses may invade you, yet consider, when you were better able to judge and govern the Accidents of your Life, you concluded it necessary to trust in God. and possess your Soul with Patience. Think of Things as they think that stand by you, and as you did when you flood by others; That it is a bleffed thing to be patient; That a quietness of Spirit hath a certain Reward; That still there is infinite truth and reality in the Promises of the Gospel; That still thou art in the Care of God, in the Condition of a Son, and working out thy Salvation with labour and pain, with fear and trembling; That now the Sun is under a Cloud, but it still lends forth the same influence: And be sure to make no new Principles upon the stock of a quick and an impatient Sense, or too busie an Apprehenfion; keep your old Principles, and upon their flock. Discourse and Practice on towards your Conclusion.

3. Resolve to bear your Sickness like a Child, that is, without confidering the Evils and the Pains, the Sorrows and the Danger: But go strait forward, and let thy Thoughts cast about for nothing, but how to make Advantages of it by the inftrument of Religion. He that from a high Tower looks down upon the precipice, and measures

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measures the space through which he must descend, and confiders what a huge fall he shall have, shall feel more by the horrour of it, than by the laft dash on the Pavement: And be that tells his Groans and numbers his Sighs, and reckons one for every gripe of his Belly, or throb of his distemper'd pulse, will make an artificial Sickness greater than the natural. And if thou be'ft ashamed that a Child should bear an evil better than thou, then take his Instrument, and allay thy Spirit with it; reflect not upon thy evil, but contrive as much as you can for Duty, and in all the rest incon-

sideration will ease your Pain.

4. It thou fearest thou shall need; observe and draw together all such things as are apt to charm thy Spirit, and ease thyself in the Sufferance. It is the counsel of Socrates : It is (said he) a great danger, and Xahos 25 a you must by discourse and art of reasoning inchant it into xivo w. . flumber and some rest. It may be thou wer't moved & XPN TO much to see a Person of Honour to die untimely; same indor thou didft love the Religion of that Death-bed, Jew eauand it was dreffed up in Circumstances fitted to thy 70. Needs, and hit thee on that part where thou wer't most fensible; or some little faying in a Sermon, or pasfage of a Book, was chosen and fingl'd out by a peculiar apprehension, and made Consent lodge a while in thy Spirit, ev'n then when thou did'st place Death in thy Meditation, and did'st view it in all its dress of Fancy. Whatloever, that was which at any time did please thee in thy most passionate and fantastick Part, let not that go, but bring it home at that time especially: Because when thou art in thy Weakness, fuch little Things will easier move thee than a more severe Discourse and a better Reason. For a sick Man is like a scrupulous; his Case is gone beyond the cure of Arguments, and it is a trouble that can only be help'd by Chance, or a lucky faying: And Ludevice Corbinelli was moved at the Death of Henry the Second, more than if he had read the faddest Elegy of all the unfortunate Princes in Christendom, or all the sad Sayings of Scripture, or the Threnes of the funeral Prophets. I deny not but this

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this course is most proper to weak Persons; but it is a State of Weakness for which we are now providing Remedies and Instruction, a strong Man will not need it: But when our Sickness bath render'd us weak in all Senses, it is not good to refuse a Remedy because it suppoles us to be Sick. But then, if to the Catalogue of weak Persons we add all those who are ruled by Fancy, we that find that many Persons in their Health, and more in their Sickness, are under the dominion of Fancy, and apt to be helped by those little things which themselves have found fitted to their Apprehension and which no other Man can minister to their Needs. unless by chance, or in a heap of other Things. But therefore every Man shou'd remember by what Instruments he was at any Time much moved, and try them

upon his Spirit in the Day of his Calamity.

5. Do not chuse the kind of thy Sickness, or the manner of thy Death; but let it be what God please, so it be no greater than thy Spirit or thy Patience; and for that you are to rely upon the Promise of God, and to secure thyfelf by Prayer and Industry: But in all Things else let God be thy chuser, and let it be thy Work to submit indifferently, and attend thy Duty. It is lawful to beg of God that thy Sickness may not be sharp or notion, infectious or unufual, because these are Circumstances of Evil which are also proper Instruments of Temptation: And though it may well concern the prudence of thy Religion to fear thyfelt, and keep thee from violent Temptations, who had so often fallen in little ones; yet even in these Things be fure to keep fome Degrees of Indifferency; that is, if God will not be entreated to ease thee, or to change thy trial, then be importunate that thy Spirit and its Interest be secured, and let him do what feemeth good in his Eyes. But as in the Degrees of Sickness thou art to submit to God, so in the kind of it (supposing equal Degrees) thou art to be altogether incurious, whether God call thee by a Confumption or an Asthma, by a Dropsie or a Palsie, by a Fever in thy Humours, or a Fever in thy Spirits; because all such nicety of choice

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is nothing but a colour of legitimate Impatience. and to make an excuse, to murmur privately, and for Circumstances, when in the sum of Affairs we durst not own Impatience. I have known some Perfons vehemently wish, that they might die of a Confumption, and some of these had a plot upon Heaven, and hoped by that means to fecure it after a careless Life; as thinking a lingring Sickness would certainly infer a lingring and a protracted Repentance; and by that means they thought they shou'd be fateft. Others of them dreamt it wou'd be an easier death; and have found themselves deceived, and their Patience hath been tired with a weary Spirit, and an useless Body, by often conversing with healthful Persons, and vigorous Neighbours, by uneafiness of the Flesh, and sharpness of their Bones, by want of Spirit, and a dying Life; and in conclusion, have been directly debauched by Peevishness and a fretful Sickness. And these Men had better have left it to the wildom and goodne fs of God, for they both are infinite.

6. Be patient in the desires of Religion, and take care that the forwardness of exteriour Actions do not discompose thy Spirit; while thou fearest that by less serving God in thy disability, thou runnest backward in the Accompts of Pardon, and the Favour of God: Be content that the Time which was formerly spent in Prayer, be now spent in Vomiting and Carefulness and Attendances: Since God hath pleased it should be so, it does not become us to think hard Thoughts concerning it. Do not think that God is only to be found in a great Prayer. or a folemn Office: he is moved by a Sigh, by a Groan, by an Act of Love. And therefore when your Pain is great and pungent, lay all your Strength upon it, to bear it patiently: When the evil is something more tolerable, let your Mind think some pious, though short Meditation; let it not be very busie, and full of attention, for that will be but a new Temptation to your Patience, and render your Religion tedious and hateful. But record your Defires, and present yourself to God by general Acts of Will and Understanding, and

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by habitual Remembrances of your former vigorous nefs, and by verification of the fame Grace, rather than proper Exerciles. If you can do more, do it; but if you cannot, let it not become a scruple to thee. We must not think Man is tied to the Forms of Health. or that he who Swoons and Faints, is obliged to his usual Forms and Hours of Prayer: If we cannot Labour vet let as Love. Nothing can hinder us from that but our own Uncharitableness.

3. Be obedient to thy Physician in those Things that

Ipfi œu vi Deo nullo est opus: 2pud Senecam. Sealiger recte emendat, Mov @ Geds a verramis maiver-Wenc.

concern him, if he be a Person fit to minister unto thee. God is he Ipfi ceu Deo, &c. Ex Graco feilicet, only that needs no help, and God hath created the Phylician for thine; Therefore wie him temperately, with-

out violent confidences; and freesly, without uncivil distructings, or refusing his Prescriptions upon Humours or impotent Fear. A Man thay refuse to have his Arm or Leg cut off, or to fuffer the Pains of Marins his Incision: And if he believes that to die is the less evil, he may compose himself to it without hazarding his Patience, or introducing that which he thinks a worse evil. But that which in this Article is to be reproved and avoided, is, that fome Men will chafe to die, out of fear of Death, and fend for Phyficians, and do what themselves lift, and call for counsel, and follow none. When there is reason they should decline him, it is not to be accounted to the flock of a Sin a but where there is no just Caute, there is a direct Impatience.

Hither is to be reduced, that we be not too confident of the Physician, or drain our Hopes of Recovery from the Fountain through to imperfect Chanels; laying the Wells of God dry, and digging to ourselves broken Cisterns. Physicians are the Ministers of God's Mercies and Providence, in the matter of Health and Ease, of Restitution or Death; and when God shall enable their Judgments, and direct their Counfels, and prosper their Medicines, they shall do thee good; for which you must give God Thanks, and to the Physician the honour of a bleffed Inframent. But this cannot ė

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always be done. And Lucius Cornelius, the Lieutenant in Portugal under Fabins the Conful, boafted in the Inferiorion of his Monument, that he had lived an healthful and vegete Age

L. Grad Legatis fub Fabio Confule vividam na tutam & virilem animum fervayi, quoad animam efflavi . & randem deserus ope medicorum & mani Dei ingrati, cui me voveram fodaleni e Elcular

Vetu Inferiptio in Luftania.

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till his laft Sickness, but then complained he was for faken by his Physician, and rail'd upon Assentapines, for not accepting his yow and pathonate defire of preferving his Life longer; and all the effect of that Impatience and the Folly, was, that it is recorded to following Ages. that he died without Resson, and without Religion. But it was a fad fight, to fee the Favour of all France confined to a Physician and a Barber; and the King (Lewis XI.) to be to much their Servant, that he should acknowledge and own his Life from them, and all his

eafe to their gentle dreffing of his Gout, and friendly Ministeries: For the King thought himself . Papin, L. 92

- Nunc omnibus anxius aris Illacrymat, fignatque fores, & pectore tergit Limina, nunc fruftra vocat exorabile numen.

undone and robb'd if he shou'd Die; his Portion here was fair, and he was loth to exchange his Possession for

the Interest of a bigger Hope.

8. Treat thy Nurses and Servants sweetly, and as it becomes an obliged and a necessitous Person. Remember that thou art very troublesome to them, that they trouble not thee willingly; that they strive to do thee ease and benefit, that they wish it, and figh and pray for it, and are glad if thou likely their Attendance; that whatfoever is amis is thy Disease, and the uneafiness of thy Head or thy Side, thy Diffemper or thy Diffaffections; and it will be an unhandsome Injustice to be troublesome to them, because thou art so to thyself; to make them feel a part of thy Sorrows, that thou may it not bear them alone; evilly to requite their Care, by thy too curious and impatient Wrangling, and fretful Spirit. That tenderness is vicious and unnatural, that shricks out under the weight of a gentle Cataplain and he will ill comply with God's Rod, that can-not endure his Friends greatest kindness; and he will be

see to biving inarrita bad Chap. 4.

be very angry (if he durst) with God's smiting him. that is prevish with his Servants that go about to eafe him.

and this ATTOMARpropter Impatientiam etitur.

9. Let not the fmart of your Sickness make you to call violently for Death: You are not patient, unless you be content to Live. God hath wifely order'd that we Graci vocant is the period of many Calamities; but where-ever the may be the better reconciled with Death, because it General bath placed thee, fir not from thy station until thou be'it call'd off, but abide so, that Death may come to thee by the design of him who intends it to be thy Advantage. God hath made Sufferance to be thy Work; and do not impatiently long for Evening, left at Night thou findest the reward of him that was weary of his Work: For he that is weary before his Time, is an unprofitable Servant, and is either Idle or Diseased.

10. That which remains in the Practice of this Grace, is That the Sick Man shou'd do Acts of Patience. by way of Prayer and Ejaculations; in which he may

ferve himself of the following Collection.

SECT. II.

Acts of Patience, by way of Prayer and Ejaculation.

Job 5. 8, T Will feek unto God, unto God will I commit my cause: Which doth great things, and unsearchable; marvellous things without number.

II, To set up on high those that be low; that those which

mourn may be exalted to safety.

** So the Poor have hope, and iniquity stoppeth her 16. mouth.

Behold, happy is the Man whom God correcteth: Therefore despise not thou the chastening of the Almighty:

For he maketh fore, and bindeth up; he woundeth, and

his hands make whole.

He shall deliver thee in fix Troubles; yea, in seven there shall no evil touch thee.

Thou shalt come to thy Grave in a just Age, like as a shock of Corn cometh in, in its Season.

1 +e-

Inemember thee upon my Bed, and meditate upon thee Pf. 63. 6. in the Night-watches. Because thou hast been my help, 7, therefore under the shadow of thy Wings will I rejoice. My 8. Soul followeth hard after thee; for thy Right-hand hath upholden me.

God restoreth my Soul: He leadeth me in the path of Ps. 23.3;
Righteousness for his Name's sake. Yea, though I walk 4.
through the valley of the shadow of Death, I will fear
no evil: For thou art with me; thy rod and thy staff they

comfort mes The want were

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In the Time of Trouble he shall hide me in his Pavilion: Ps. 27.3.

In the secret of his Tabernacle shall he hide me, he shall set me upon a Rock.

The Lord hath looked down from the height of his San-Ps. 102. Stuary, from the Heaven did the Lord behold the Earth: 19, To hear the groaning of his Prisoners; to loofe those that 20.

are appointed to Death.

I cried unto God with my voice, even unto God with my Pf. 77. 1; voice, and he gave ear unto me. In the Day of my Trouble 110 I fought the Lord; my Sore ran in the Night and ceased 30 not; my Soul refused to be comforted. * I remembred God. and was proubled. I complained, and my Spirit was overwhelmed. Thou holdest mine Eyes waking: I am so trou-4, bled that I cannot speak. Will the Lord cast me off for 8, ever? And will be be favourable no more? Is his promise clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in Anger shut up bis tender Mercies? And I said. This is my Infirmity! 9, But I will remember the Years of the Right-hand of the IO. Most High history broth tod

No Temptation hath taken me, but such as is common 1 Cor. 10; to Man: But God is faithful, who will not suffer me to be 13. tempted above what I am able; but will with the Temptation also make a way to escape, that I may be able to

bear it.

What soever Things were written aforetime, were written Rom. 15. for our Learning; that we through Patience and Comfort 4, of the Scriptures might have Hope. Now the God of Peace 5. and Consolation, grant me to be so minded.

It is the Lord, let him do what seemeth good in his 1 Sam. 3? Eyes.

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Surely

Surely the Word that the Lord hath spoken is very good; but thy Servant is weak: O remember mine infirmities; and lift thy Servant up that leaneth upon thy Right hand.

thy Right hand.

2 Cor. 12. There is given unto me a thorn in the flesh to buffet me.

7. For this thing I besought the Lord thrice, that it might de-

- 7. For this thing I befought the Lord thrite, that it might de-8, part from me. And he said unto me. My grace is sufficient for thee: For my strength is made perfect in weakness.
- 9, Most gladly therefore will I glory in my Infirmities, that the power of Christ may rest upon me. For when I am weak then am I strong.
- Lam. 3. O Lord, thou haft pleaded the earses of my Soul: Thou 58. 18, hast redeemed my life. And I said, My strength and my 19, hope is in the Lord; remembring my affliction and my mi-
 - 20, sery, the wormwood and the gall. My seal bath them still in remembrance, and is humbled within me.
 - 21, This I recall to mind, therefore I have hope.
 - 22, It is the Lord's mercies that we are not consumed, be-23, cause his Compassions fail not. They are new every Morn-
 - 24, ing; great is thy faithfulness. The Lord is my portion, said my soul, therefore will I hope in him.
 - 25, The Lord is good to them that wait for him, to the foul 26, that seeketh him. It is good that a Man should both hope.
 - 26, that seeketh him. It is good that a Man should both hope, 31, and quietly wait for the salvation of the Lord. For the
 - 32, Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of
 - 33, his Mercies. For he doth not afflict willingly, nor grieve
- 39. Wherefore doth a living Man complain? A Man for the Job 14. punishment of his Sins? O that thou would st hide me in
 - 13. the Grave [ot Jesus,] that thou would'st keep me secret, until thy wrath be past; that thou would'st appoint me a set Time, and remember me!
- Job 2.20. Shall we receive good at the hand of God, and Shall we not receive evil.

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The Sick-man may recite, or hear recited, the follow-ing Pfalms, in the Intervals of his Agony.

J.

O Lord rebuke me not in thine Anger, neither chaften Plat 6. me in thy hot Displeasure.

Have Mercy upon me, O Lord, for I am weak: O Lord,

heal me, for my Bones are vexed.

My Soul is also sore vexed: But thou, O Lord, how long?

Return, O Lord, deliver my Soul: O save me, for thy
mercies sake.

For in Death no Man remembrath thre: In the Grave

who shall give thee Thanks?

I am weary with my Groaning, all the Night make I my Bed to (wim: I water my Couch with my Tears.

Mine Eye is consumed because of Grief; it waxeth old

because of all my [Sorrows.]

Depart from me, all ye workers of Iniquity; for the Lord bath heard the Voice of my weeping.

The Lord hath heard my Supplication: The Lord will

receive my Prayer.

Bleffed be the Lord, who hath heard my Prayer, and hath not turned his Mercy from me.

II.

IN the Lord put 1 my Trust: How say ye to my Soul, Flee Pfal. 111

as a Bird to your Mountain?

The Lord is in his Holy Temple, the Lord's Throne is 4, in Heaven: His Eyes behold, his Eye-lids try the Children of Men.

Preserve me, O God; for in thee do I put my Trust. Ps. 16. 11

O my Soul, thou hast said unto the Lord, Thou art my 2, Lord; my Goodness extendeth not to thee.

The Lord is the Portion of mine Inheritance and of my 5,

Cup: Thon maintainest my Lot.

I will bless the Lord, who hath given me Counsel. My 7, Reins also instruct me in the Night-Seasons.

I have set the Lord always before me: Because he is at my Right-hand, I shall not be moved.

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There?

Therefore my heart is glad, and my glory rejoyceth; my 9,

flesh also shall rest in hope.

Thou wilt shew me the path of Life: In thy Presence is II. the fulness of Joy: At thy Right-hand there are Pleasures for evermore.

As for me, I will behold thy Face in Righteonfnes: P£17.15. (hall be fatisfied; when I awage, with thy likenefs.

Have There wan me, all to for I am received

Pl. 31. 9. HAVE Mercy upon me, O Lord, for I am in Trouble. mine Eye is consumed with Grief ; yea, my Soul and my Belly.

For my Life is spent with Grief, and my Years with IO, Sighing: My Strength faileth because of mine Iniquity,

and my Bones are consumed.

I am like a broken Vessel. 12,

But I trufted in thee, O Lord: I faid, thou art my 14, God.

My Times are in thy Hand: Make thy Face to thine 15, 16. upon thy Servant: Save me, for thy Mercies fake.

When thou faid ft, Seek ye my Face; my Heart faid unto Pf. 27.8

thee, thy Face, Lord, will I feek.

Hide not thy Face from me; put not the Servant away 9, in thine Anger: Thou haft been my help; leave me not, neither for ake me. O God of my Salvation.

I had fainted, unless I had believed to see the goodness 13.

of the Lord in the Land of the Living.

O how great is thy goodness which thou hast laid up for Pf. 31. them that Fear thee; which thou halt wrought for them 19,

that Trust in thee before the Sons of Men!

Thou Shalt hide them in the secret of thy Presence, from 20, the pride of Man : Thou shalt keep them secretly in a pavilion from the strife of Tongues, I from the Calumnies and aggravation of Sins by Devils]

I faid in my haste, I am cut off from before thine Eyes: 22, Nevertheless thou heardest the voice of my supplication when 2

I cried unto thee.

O love the Lord, all ye his Saints; for the Lord preserveth 23, the faithful, and plenteously remardeth the proud doer

Be of good courage, and he shall strengthen your Heart, 24. all ye that hope in the Lord. The

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Sect. 2.

The Prayer to be said in the beginning of a Sickness.

Almighty God, merciful and gracious, who in thy Justice did'st send Sorrow and Tears, Sickness and Death into the World, as a Punishment for Man's Sins, and haft comprehended all under Sin, and this fad Covenant of Sufferings, not to destroy us, but that thou might eft have Mercy upon all, making thy Justice to minister to Mercy, short Afflictions to an evernal weight of Glory; as thou hast turned my Sins into Sicknels, fo turn my Sicknels to the Advantages of Holiness and Religion, of Mercy and Pardon, of Faith and Hope, of Grace and Glory. Thou hast now called me to the fellowship of Sufferings, Lord, by the instrument of Religion let my present Condition be fo fanctified, that my Sufferings may be united to the Sufferings of my Lord, that so thou may'ft pity me and affilt me. Relieve my Sorrow, and support my Spirit: Direct my Thoughts, and fanctifie the Accidents of my Sickness, and that the Punishment of my Sin may be the School of Vertue: In which fince thou haft now enter'd me, Lord, make me a holy Proficient; that I may behave myself as a Son under Discipline, humbly and obediently, evenly and penitently, that I may come by this means nearer unto thee; that if I shall go forth of this Sickness by the gate of Life and Health, I may return to the World with great strength of Spirit to run a new Race of a stricter Holiness, and a more severe Religion: Or if I pals from hence with the out-let of Death, I may enter into the Bosom of my Lord, and may feel the present Joys of a certain hope of that Sea of Pleasures in which all thy Saints and Servants shall be comprehended to eternal Ages. Grant this, for Jesus Christ's sake, our dearest Lord and Saviour. Amen.

An Act of Resignation, to be said by a Sick Person in all the evil Accidents of his Sickness.

O Eternal God, thou hast made me and sustained me thou hast blessed me in all the Days of my Life, K 3

and haft taken care of me in all variety of Accidents; and nothing happens to me in vain, nothing without thy Providence: And I know thou imitest thy Servants in Mercy, and with defigns of the greatest Pity in the World. Lord, I humbly lie down under thy Rod; do with me as thou pleafest; do thou chuse for me, not only the whole State and Condition of being, but every little and great Accident of it. Keep me fafe by thy Grace, and then use what Instrument thou pleasest of bringing me to thee. Lord I am not folicitous of the passage, fo I may get thee. Only, O Lord, remember my Infirmities, and let thy Servant rejoyce in thee always, and feel, and confess, and glory in thy goodness. O be thou as delightful to me in this my medicinal Sickness, as ever thou wer't in any of the Dangers of my Prosperity: Let me not peevishly refuse thy Pardon at the rate of a severe Discipline. I am thy Servant and thy Creature, thy purchased Possession and thy Son: I am all thine: And because thou hast Mercy in store for all that Trust in thee, I cover mine Eyes, and in filence wait for the time of my Redemp-Amen. tion

A Prayer for the Grace of Patience.

MOST merciful and gracious Father, who in the Redemption of loft Mankind by the Passion of thy most holy Son, hast established a Covenant of Sufferings. I bless and magnifie thy Name, that thou hast adopted me into the Inheritance of Sons, and hast given me a portion of my elder Brother. Lord, the Crofs falls heavy, and fits uneafie upon my Shoulders; my Spirit is willing, but my Flesh is weak : I humbly beg of thee, that I may now rejoyce in this thy difpensation and effect of Providence. I know and am persuaded that thou art then as gracious when thou imitest us for amendment or trial, as when thou relievest our wearied Bodies in compliance with our Infirmity. I rejoyce, O Lord, in thy rare and mysterious Mercy, who by Sufferings haft turned our Milery into Advantages unspeakable: For so thou makest us like

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like to thy Son, and givest us a gift that the Angels never did receive: For they cannot die in Conformity to, and Imitation of their Lord and ours; but, blessed be thy Name, we can; and dearest Lord, let is be so. Amen.

Aller of the Link Holes of Managed in Plante.

THou who art the God of Patience and Confolation, Arengthen me in the Inner-Man, that I may bear the yoke and burthen of the Lord without any uneasie and useles Murmurs and ineffective unwillingness. Lord, I am unable to stand under the Cross. unable of myself; but thou, O Holy Josus, who did'st feel the burthen of it, who did'st fink under it, and wer't pleas'd to admit a Man to bear part of the load when thou underwentest all for him, be thou pleased to ease this load by fortifying my Spirit, that I may be strongest when I am weakest, and may be able to do and fuffer every thing thou pleasest, through Christ which strengthens me. Lord, if thou wilt support me, I will for ever praise thee: If thou wilt fuffer the load to press me yet more heavily, I will cry unto thee, and complain unto my God; and at last I will lie down and die, and by thy Mercies, and Intercession of the Holy Jesus, and the conduct of thy Bleffed Spirit, and the ministry of Angels, pass into those Mansions where holy Souls rest, and weep no more. Lord, pity me; Lord, fanctifie this my Sicknels; Lord, strengthen me; Holy Jesus, save me and deliver me. Thou knowest how shamefully I have tallen with pleasure: In thy mercy and very pity let me not fall with pain too. O let me never charge God foolighly, nor offend thee by my impatience and uneafie Spirit, nor weaken the Hands and Hearts of those that charitably minister to my Needs: But let me pass through the valley of Tears, and the valley of the shadow of Death, with fafety and peace, with a meek Spirit and a fente of the Divine Mercies: And though thou breakest me in pieces, my hope is thou wilt gather me up in the gatherings of Eternity. Grant this, eter-K 4

Chap?4.

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nal God, gracious Father, for the Merits and Intercelfion of our mercitul High Prieft, who once fuffered for me, and for ever intercedes for me, our most-gracious and ever-bleffed Saviour 7 E S U.S.

A Prayer to be faid when a Sick Man takes Phylick.

Most blessed and eternal Jesus, thou who art the great Physician of our Souls, and the Sun of righteousness arising with healing in thy Wings, to thee is given. by thy Heavenly Father, the Government of all the World, and thou disposest every great and little Accident to thy Father's honour, and to the good comfort of them that love and serve thee; Be pleased to bless the ministry of thy Servant, in order to my Ease and Health, direct his Judgment, prosper the Medicines, and dispose the Chances of my Sickness tortunately, that I may feel the Bleffing and Loving-kindness of the Lord in the ease of my Pain, and the restitution of my Health; that I being restored to the Society of the Living, and to thy folemn Affemblies, may praise thee and thy Goodness secretly among the Faithful, and in the Congregation of thy redeemed ones, here in the Outer-courts of the Lord, and hereafter in thy eternal Temple for ever and ever. Amen. Bladed Stiris, and the resulting ob Angele

the Author water amount in class SECT. III.

Of the Practice of the Grace of Faith in the Time of Sickness.

NOW is the Time in which Faith appears most Necessary, and most Difficult. It is the foundation of a good Life, and the foundation of all our Hopes: It is that without which we cannot live well, and without which we cannot die well: It is a Grace that then we shall need to support our Spirits, to sustain our Hopes, to alleviate our Sickness, to resist Temptations, to pre-Your Despair. Upon the belief of the Articles of our Reli-

Religion, we can do the Works of a Holy Life; but upon Belief of the Promises, we can bear our Sickness patiently, and die chearfully. The Sick Man may practife it in the following Instances.

1. Let the Sick Man be careful that he do not admit of any Doubt concerning that which he believed and received from common-consent, in his best Health, and Day of Election and Religion. For if the Devil can but prevail fo far as to unfix and unriver the Refolution and Confidence or Fulness of Assent, it is easie for him so to unwind the Spirit, that from why to whether or no, from whether or no to scarcely not, from scarcely not to absolutely not at all, are Steps of a descending and falling Spirit: And whatfoever a Man is made to doubt of by the Weakness of his Understanding in a Sickness, it will be hard to get an Instrument strong or subtile enough to re-inforce and infure. For when the Strengths are gone by which Faith held, and it does not stand firm by the Weight of its own Bulk and great Constitution, nor yet by the Cordage of a tenacious Root; then it is prepared for a Ruin, which it cannot escape in the Tempests of a Sickness, and the Assaults of a Devil. * Discourse and Argument, * the Line of Tradition, and * a never-failing Experience, * the Spirit of God, and * the Truth of Miracles, * the Word of Prophecy, and * the Blood of Martyrs, * the Excellency of the Doctrine, and * the Necessity of Men, * the Riches of the Promises, and * the Wisdom of the Revelations, * the Reasonableness and * Sublimity, * the Concordance and the * Ulefulnels of the Articles, and * their Compliance with all the Needs of Man, and * the Government of Commonwealths, are like the Stings and Branches of the Roots by which Faith stands firm and unmoveable in the Spirit and Understanding of a Man. But in Sickness the Understanding is shaken, and the Ground is removed in which the Root did grapple, and support its Trunk: And therefore thereis no way now, but that it be left to stand upon jam validis the old Confidences, and by the firmament of its rens Pondere own Weight. It must be left to stand, because it fixe suo-

always

always flood there before: And as it flood all his Lifetime in the ground of Understanding, so it must now be Supported with Will, and a fixed Resolution. But Dispu-Sanctiffque tation tempts it, and shakes it with trying, and overac reverent throws it with shaking. Above all things in the tius visum, de World, let the Sick Man fear a Proposition which his

credere quam Sicknels hath put into him, contrary to the Discourses of Health, and a fober untroubled Reason.

exercitatio Scripturarum. Fides in regula pofita eft; (scil. in Symbolo quod jam recitaverat) habet legem, & falutem de observatione legis: Exercitatio autem in curiolitate confistit, habens gloriam solam de peritiz studio. Cedat curiolitas Fidei; cedat Gloria Saluti, Tert, de Præscript.

Chap. 4.

S. Augustinus, vocat Symbolam comprehensionem Fidei vestræ atque perfectionem, Cordis fignaculum, & nostræ militiæ sacramentum. Amb. Lib. 3. de Veland. Virgin. Aug. ferm. A DESCRIPTION OF THE B

Non per difficiles nos Deus ad beatam vitam questiones vocat, In absolute nobis & facili est externitas; Jesum suscitatum à mortuis per Deum credere, & ipfum effe Dominum confiteri. S. Hilar, L. 10. de Trinit,

Hæc est sides Catholica, de Symbolo suo dixit Athanassus, vel quicunque Author est. Athanas. de Fide Nicena.

Η η εν αυτή παρεί τη πα τέρων κ^{τη} τὰς θέας γραφάς διωλογιθείσα πίσις αυτάρκης δεὶ τοῦς ἀναθοπίω μὲν πάσης बेम्हिलंबा, मंड्यम है में देशन Being en Xeisw. Ep. ad Epiet.

2. Let the Sick Man mingle the re-Fides tua te falvum faciet; non eital of his Creed together with his Devotions, and in that let him account his Faith; not in Cariofity and Factions, in the Confession of Parties and Interests: For some over-forward Zeals are fo earnest to profess their little and uncertain Articles, and glory to to die in a particular and divided Communion, that in the profession of their Faith, they lofe or discompose their Charity. Let it be enough that we secure our Interest of Heaven, though we do not go about to appropriate the Mansions to our Secti For every good Man hopes to be faved, as he is a Christian, and not as he is a Lutheran, or of another Division. However, those Articles upon which he can build the exercise of any Vertue in his Sickness, or upon the stock of which he can improve his present Condition, are fuch as confift in the greatness and goodness, the veracity and mercy of God through Jefus Christ: Nothing of which can be concerned in the fond Disputa-

tions which Faction and Interest bath too long

maintained in Christendom.

3. Let the Sick Man's Faith especially be active about the promises of Grace, and the excellent Things of the Gofpel; those which can comfort his Sorrows, and enable fe-

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enable his Patience; those upon the hopes of which he did the Duties of his Life, and for which he is not unwilling to die; fuch as the Intercession and Advocation of Christ, Remission of Sins, the Resurrection, the mysterious Arts and Mercies of Man's Redemption. Christ's Triumph over Death and all the Powers of Hell, the Covenant of Grace, or the bleffed Iffues of Repentance; and above all, the Article of Eternal Life, upon the Strength of which 11000 Virgins went chearfully together to their Martyrdom, and 20000 Christians were burnt by Dioclesian on a Christmas Day, and whole Armies of Asian-Christians Tortul, ad offered themselves to the Tribunals of Aring Anto-Scapul, ginns, and whole Colleges of fevere Persons were Instituted, who lived upon Religion, whose Dinner was the Eucharist, whose Supper was Praise, and their Nights were Watches, and their Days were Labour; for the hope of which then Men counted it gain to lose their Estates, and gloried in their Sufferings, and rejoiced in their Persecutions, and were glad at their Difgraces. This is the Article that hath made all the Martyrs of Christ consident and glorious; and if it does not more than sufficiently strengthen our Spirits to the present Suffering, it is because we understand it not. but have the Appetites of Beafts and Fools. But if the Sick Man fixes his Thoughts, and lets his Habitation to dwell here, he swells his Hope, and masters his Fears, and eafes his Sorrows, and overcomes his Temptations.

4. Let the Sick Man endeavour to turn his Faith of the Articles into the love of them: And that will be an excellent Instrument, not only to refresh his Sorrows, but to confirm his Faith, in defiance of all Temptations. For a Sick Man and a disturbed Understanding are not competent and fit Instruments, to judge concerning the reasonableness of a Proposition. But therefore let him confider and love it, because it is useful and necessary, profitable and gracious: And when he is once in love with it, and then also renews his love to it, when he feels the need of it, he is an interested Person, and for his own sake will never let it go, and pass into the shadows

Shadows of Doubting, or the utter Darkness of Infidelity. An Act of Love will make him have a Mind to it; and we easily believe what we love, but very uneasily part with our Belief, which we for so great an Interest have chosen, and entertained with a great Affection.

5. Let the Sick Person be infinitely careful that his Faith be not tempted by any Man, or any Thing; and when it is in any Degree weakened, let him lay fast hold woon the Conclusion, upon the Article itself, and by earnest Prayer beg of God to Guide him in Certainty and Safety. For let him confider, that the Article is better than all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do believe it: But he can receive no Good at all, if Christ did not die, if there be no Resurrection, if his Creed hath deceived him: Therefore all that he is to do, is to fecure his Hold, which he can do no way but by Prayer and by his Interest. And by this Argument or Instrument it was that Socrates refreshed the Evil of his Condition, when he was to drink his Aconite: " If " the Soul be Immortal, and perpetual Rewards be laid up for wife Souls, then I lose nothing by my Death: " But if there be not, then I lose nothing by my Opi-" nion; for it supports my Spirit in my Passage, and the Evil of being deceived cannot overtake me " when I have no Being." So it is with all that are tempted in their Faith. If those Articles be not true, then the Men are nothing; if they be true, then they are happy: And if the Articles fail, there can be no Punishment for believing; but if they be true, my not believing destroys all my Portion in them, and Possibility to receive the excellent Things which they contain. By Faith we quench the fiery Darts of the Devil: But if our Faith be quenched, wherewithal shall we be able to endure the Asfault? Therefore feize upon the Article, and fecure the great Object and the great Instrument; that is, the hopes of Pardon and Eternal Life, through Jesus Christ: And do this by all Means, and by any Instrument Artificial or Inartificial, by Argument or by Stratagem, by perfect

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Sect. A.

perfect Resolution or by Discourle, by the hand and ears of Premiles or the foot of the Conclusion Dby right or by wrong, because we understand it or because we love it, super totam materiam, because I will and because I ought, because it is fafe to do so, and because it is not fate to do otherwise; because if I do. I may receive a good; and because if I do not, I am miserable. Either for that I shall have a portion of Sorrows, or that I can have no portion of good Things Now our Lord Jefus Christ similal, and Gui sugative Father which hash laved us, and bush given his educatifing

Confolation, and growthep Ti Dis Sirace, Constant 137

Beerd, and Secretary me in comy good stard Acts of Faith, by way of Prayer and Ejaculation to be faid by Sick Men in the Days of their Tempiation: Trove and tomos blacer he of the airli O ... I had Te 11, and fulfil at the good Pleastor of his Goodso

LORD, whither shall Igo? Thou hast the words of Joh. 6.68.

I believe in God the Father Almighty, and in Jesus Christ his only Son our Lord, &c.

Lord, I believe: Help thou my unbelief. Mat. 9.24 I know and am persuaded by the Lord Jesus, that none Rom. 14. of us liveth to himself, and no Man dieth to himself : For

whether we live, me live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. A store the state with the state of

If God be for us, who can be against us? Ro. 8.31. He that spared not his own Son, but delivered him up 32;

for us all; how shall be not with him give us all Things?

33, 50 34 OF Who shall lay any thing to the charge of God's Elect? It is God that justifieth. Who is he that condemneth?

It is Christ that died; year ather, that is risen again, who is even at the Right hand of God, who also maketh intercellion for us.

If any Man Sin, we have an Advocate with the Father, John 2 Jesus Christ the Righteons: And he is the propitiation for 1. 2. our Sins.

This is a faithful faying, and worthy of all acceptation, I Tim. Te That Jesus Christ came into the World to save Sinners.

O grant at molt

cated Refolution or by Decourted by the land and O grant that I may obtain Mercy; that in me Felier Christ may shew forth all Long-suffering, that I may believe in him to Life-everlafting.

I am bound to give Thanks unto God abotass, because 2 Thef. 2. God bath from the Beginning chosen me to Salvation. 13.

through Sanctification of the Spirit; and Belief of the Truth; Whereunto he called me by the Gofpel, to the obtaining of 14, the Glory of the Lord Fefus Christ 12 13 10 . et

Now our Lord Jesus Christ himself, and God even our 16, Father which hath loved us, and hath given us everlasting

Consolation, and good Hope through Grace, Comfort my 17. Heart, and Stablish me in every good Word and Work.

The Lord direct my Heart into the Love of God, and in-2Thef. 3.

to the patient waiting for Gbrift.

O that our God would count me worthy of this Calling, Thef. I. and fulfil all the good Pleasure of his Goodness, and the II.

Work of Faith with Power. That the Name of our Lord 9.12. Jesus Christ may be glorified in me, and I in him, according to the Grace of our God and the Lord Jesus Chrift.

Let us who are of the Day be Sober, putting on the 1 Thef. 5. Breast. Plate of Faith and Love; and for an Helmet, the 8,

Hope of Salvation. For God bath not appointed us to Wrath.

9, but to obtain Salvation by our Lord Yelus Christ. Who 10, died for us, that whether we Wake or Sleep, we should

live together with him. Wherefore, comfort yourselves 12,

together, and edifie one another.

There is no Name under Heaven whereby we can be Act.4.12. Act. 3. 23. Saved, but only the Name of the Lord Jesus. And every Soul which will not hear that Prophet, shall be destroyed from among the People.

Gal. 6.14. God forbid that I show's Glory, save in the Cross of ICor.2.2. Jesus Christ. I desire to know nothing but Jesus Christ. Phil. 1.21 and him crucified. For to me to live is Chrift, and to

die is Gain.

16. 2.22. Cease je from Man, whose Breath is in his Nostrils: Heb. 2. 4. for wherein is he to be accounted of? But the Just shall live by Faith.

Jo. 11.27. Lord, I believe that thou art the Christ, the Son of God, 10.4.42. * the Saviour of the World, * the Resurrection and the Life; *]0.11. 25.

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and he that believeth in thee, though he were dead yet (hall be live, and a same of a word of and a

Jesus said unto ber, said I not to thee, that if thou Jo. 11.40.

mould'st believe, thou should st see the glory of God?

O Death, where is thy fling ? O Grave, where is thy I Cor. 15? victory? The sting of Death is Sin, and the strength of 55, 56, Sin is the Law. But thanks be to God, who giveft us the victory, through our Lord Jesus Christ. Lord, make 58. me stedfast and unmoveable, always abounding in the work of the Lord; for I know that my labour is not in vain in the Lord and have so you has all

sindslawdoogi u orgalisad dad ii vlaideed The Prayer for the Grace and Strengths of Faith.

alugate calcure and minimize of Souls (Holy and Eternal Jefus, who did'ft die for me and for all Mankind, abolishing our Sin, reconciling us to God, adopting us into the portion of thine heritage, and establishing with us a Covenant of Faith and Obedience, making our Souls to rely upon Spiritual Strengths, by the supports of a holy Belief, and the expectation of rare Promises, and the infallible Truths of God : O let me for ever dwell upon the Rock, leaning upon thy Arm, believing thy Word, trusting in thy Promises, waiting for thy Mercies and doing thy Commandments; that the Devil may not prevail upon me and my own Weaknelles may not abuse or unsettle my Persuasions, nor my Sins discompose my just Confidence in thee and thy eternal Mercies. Let me always be thy Servant and thy Disciple, and die in the Communion of thy Church, of all Faithful People. Lord, I renounce whatfoever is against thy Truth; and if fecretly I have or do believe any Palse proposition, I do it in the simplicity of my Heart, and great weakness; and if I cou'd discover it. wou'd dash it in pieces by a solemn disclaiming it For thou art the Way, the Truth, and the Life. And I know that whatfover thou hast declared, that is the truth of God: And I do firmly adhere to the Religion thou haft taught, and glory in nothing fo much as that I am a Christian, that thy Name is called

Chap. 4. The Practice of Repentance. Sect.

upon me, O my God, though I die, yet will I pat a trust in thee. In thee, O Lord, have I trusted; let n onever be confounded. Amen.

ti rede poor SE Co T. Wire poor wheel O

Of the Practice of the Grace of Repentance in the Time of Sickness. hear are and ampleveners always about the

MEN generally do very much dread fudde Death, and pray against it passionately; an certainly it hath in it great Inconveniencies accider tally to Mens Estates, as the settlement of Familie to the culture and trimming of Souls, and it robs Man of the Bleffings which may be confequent to Sick nels, and to the passive Graces and holy Contention of a Christian, while he descends to his Grave with out an adversary or a trial: And a good Man may b taken at fuch a disadvantage, that a sudden Deat would be a great evil, ev'n to the most excellen bes, victoriam Person, if it strikes him in an unlucky Circumstano But these Considerations are not the only Ingredient into those Mens discourse who pray violently against fudden Deaths; for possibly, it this were all, ther may be in the Condition of Sudden Death, somethin to make recompence for the Evils of the over-half accident. For certainly, it is a less temporal evil to fall by the rudeness of a Sword, than the violencies of

a Fever, and the Axe is much less affliction than Strangury; and though a Sickness tries our Vertues yet a sudden Death is free from Temptation: A Sick ness may be a more glorious, and a sudden Death mor fafe. The deadest Deaths are best, the shortest and least

Descendisti ad Olympia, fed nemo prætor te: coronam hanon habes.

centes men-

premeditate, so Cefar faid Mitius ille perit subită qui mergitur undă. And Pliny call'd a shor

ovid. Death the greatest Fortane of a Man's Life. For even good Men have been forced to an undecency of Deport ment by the violencies of Pain: And Cirero observer titicogit do-

concerning Heroules, that he was broken in piece with Pain, ev'n then when he fought for Immortality Sect. 5 I put my ; let me e in the fudden y; and acciden-Families. t robs a to Sicktentions ve with may be Death xcellent mstance. gredients againft II, there methin rer-hafty evil to encies of than a Vertues, A Sickth more nd leastar faid: hort ortune of en good Deportobserves n pieces Immortality



tality by his Death, being cortured with a Plague knit Ipfe illigatus up in the lappet of his Shirt. And therefore as a fud-pette interis den Death certainly loses the Rewards of a Holy Sickness, so it makes that a Man shall not so much hazard

and lose the Rewards of a Holy Life.

But the Secret of this Affair is a worse Matter ! Men live at that Rate, either of an habitual Wickedness or elle a frequent Repetition of finele Acts of killing and deadly Sins, that a fudden Deathors the Rhin of all their Hopes, and a perfect Confignation to an eternal Sorrow. But in this Cafe alfo. fo is a lingring Sickness: For our Sickness may change us from Life to Health, from Health to Strength, from Strength to the Firmnels and Confirmation of habitual Graces; but it cannot change a Man from Death to Life, and begin and finish that Process, which fits not down but in the Bofom of Bleffedness. He that washes in the Morning when his Bath is feafonable and healthful, is not only made clean, but sprightly, and the Blood is brisk and coloured like the first springing of the Morning; but they that wash their Dead, cleanse the Skin, and leave Paleness upon the Cheek, and Stiffness in all the Joints. A Repentance upon our Death-bed, is like washing the Corps, it is Lavor honeftá hora & falubri qua

cleanly and civil, but makes no mihi & calorem & fanguinem servet: Change deeper than the Skin. But Rigere & pallere post lavacrum mortuus God knows, it is a Custom fo to postum. Tortul, Apol. C. 42. wash them that are going to dwell with Dust, and to be buried in

the Lap of their Kindred Earth; but all their Life time wallow in Pollutions without any washing at all; or if they do, it is like that of the Dagdavers The wood f'Induci-

Dardani, who washed but thrice dos answ reis assed wovor map? all their Time, when they are Born, marra & sau & Bion, IE will rove and when they Marry, and when & james las. & smoder of as. they Die; when they are Baptized,

or against a Solemnity, or for the Day of their Funeral: But these are but Ceremonious Washings, and never purifie the Soul, if it be stained and hath sullied the whitness of its baptismal Robes, of the or the or

* God intended we should live a Holy Life, * he

Cognata face fepulti.

contracted with us in Jefus Christ, for a Holy Life, "he

Vide Aug. Lib. s. Hom. 4. &c Serm. 57. de Tempore. Faustum Tom. 5. Vet. Edit. Concil. Arelat. 1. C. 3. Carth. 4. Cap. 7, 8.

made no Abatements of the ftricteft Sense of it, but such as did necessarily ad Paulinum, Ep. 1. in Biblioth. Pp. comply with Humans Infirmities or Imposibilities; that is, he understood it in the Sense of Repentance, which

still is so to renew our Duty, that it may be a Holy Lite in the fecond Sense; that is, some great Portion of our Life to be frent in living as Christians should. * A refolving to repent upon our Death-bed, is the greatest mockery of God in the World, and the most perfect contradictory to all his excellent Defigns of Mercy and Holines: For therefore he threaten'd us with Hell it we did not, and he promised Heaven if we did live a Holy Life, and a late Repentance promifes Heaven to us upon other Con-

Quis luce suprema Sil. Ital. L. 15. horas?

Dimiliffe mess ferd non ingemit ditions ev'n when we lived wickedly. * It renders a Man ufeless and intolerable to the World, taking off the great Curb of Religion, of Fear and Hope, and permitting all Impiety with the greatest Impunity and Encouragement * By this means we fee fo many

Si contra rerum naturæ munera nota, Corvus maturis frugibus ova refert,

in the World.

or, as the Prophet, pueros centum annorum. Children of almost an Hundred Years old, upon whose Grave we may write the Infcription which was upon the Tomb of Similis in

waidas manux esvius, as Philo calls them.

In Adrian. Zimais mer er. Tau Sa nei], Biss XT ETA TOOK, Chous j'em enla.

Xiphilin, " Here he lies who was fo " many Years, but lie'd but Seven." * And the course of Nature runs counter to the perfect Deligns of

Piety; and * God who gave us a Life to live to him is only ferved at our Death, when we die to all the we undervalue the great Promifes World: * and made by the Holy Jefus, for which

Vid. The Life of Christ, Disc. of Repentance; Rule of Holy Living. C.4. Sect. 9. of Repentance, and Vol. of Serm. Serm. 5. 6. ?

Piety of Ten Thousand Ages is not a proportionable Exchange: Yet we think it a hard Bargain to get Heaven, if we be forced to part with one Luft, or live foberly Twenty Years; but, like Demetrins Afer (who having

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the Piety, the strictest unerring

liv'd a Slave all his Life- Ne tamen all Stygias families descendent umbras, time, yet desiring to Dieret implications com sceleras lace. delcend to his Grave Cavinus to 1 mg yo gaids

in Freedom, begg'd Manumiffion of his Lord) we hiv'd in the Bondage of our 9m all our Days, and hope to die the Lord's Freed-men. * But above all this course of a delayed Repentance, must of Necessity therefore be ineffective, and certainly Mortal, because it is an entire Destruction of the very Formality and essential constituent Reason of Religion: Which I thus Amoretics and only

demonstrate.

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When God made Man, and propounded to him an immortal and a bleffed State, as the end of his Hopes, and the perfection of his Condition; he did not give it him for nothing, but upon certain Conditions; which although they cou'd add nothing to God, yet they were fuch things which Man cou'd value, and they were his beft. And God had made Appetites of Pleas fure in Man, that in them the Scene of his Obedience should lie. For when God made Instances of Man's Obedience, he. 1. Either commanded such things to be done, which Man did naturally defire; or, 2. Such things which did contradict his natural Defires; or, 3. Such which were indifferent. Not the first and the last: For it cou'd be no Effect of Love and Duty towards God, for a Man to eat when he was impatiently hungry, and could not fray from eating; neither was it any contention of Obedience, or labour of Love, for a Man to look Eastward once a Day, or turn his Back when the North-wind blew fierce and loud. Therefore for the Trial and Instance of Obedience, God made his Laws fo, that they shou'd lay Restraint upon Man's Appetites, so that Man might part with something of his own, that he may give to God his Will, and deny it to himself, for the Interest of his Service : And Chaftity is the denial of a violent Defire, and Justice is parting with Money that might help to enrich me, and Meeknels is a huge contradiction to Pride and Revenge, and the wandring of our Eyes, and the greatness of our Fancy, and our imaginative Opinions are to be leffened, that we may ferre God. There

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is no other way of ferving God, we have nothing elfe to present unto him; we do not else give him any thing or part of ourfelves, but when we, for his Sake. part with what we naturally defire; and Difficulty is essential to Vertue, and without Choice there can be no Reward, and in the Satisfaction of our natural Defires there is no Election, we run to them as Beafts to the River or the Crib. If therefore any Man shall teach or practile such Religion that fatisfies all our natural Defires in the Days of Defire and Passion, of Lust and Appetites, and only turns to God when his Appetites. are gone, and his Defires cease, this Man hath overthrown the very Being of Vertues, and the effential Constitution of Religion. Religion is no Religion. and Vertue is no Act of Choice, and Reward comes by Chance and without Condition, if we only are religious when we cannot chuse, if we part with our Money when we cannot keep it, with our Lust when we cannot act it, with our Delires when they have left us. Death is a certain mortifier; but that Mortification is deadly, not useful to the Purposes of a Spiritual Life.

Atque ut vivamus vivere definimus.

Cogimur à sues santmum suspendere rebus, When we are compelled to depart from our evil Customs, and Corn Gal. leave to live that we may be-

gin to live, then we die to die; that Life is the Prologue to Death, and thenceforth we die eternally.

St. Ciril speaks of certain People that chose to worthip the Sun, because he was a Day-God; for believing that he was quenched every Night in the Sea, or that he had no Influence upon them that light up Candles and liv'd by the Light of Fire, they were confident they might be Atheifts all Night and live as they lift. Men who divide their little Portion of Time between Religion and Pleasures, between God and God's Enemy, think that God is to Rule but in his certain Period of Time, and that our Life is the Stage of Passion and Folly, and the Day of Death for the Work of our Life. But as to God, both the Day and the Night are alike, fo are the first and last of our Days, all are his Due, and he will accompt feverely with us for the Follies of the first, and the Evil of the last. The Evils and the Pains

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are great which are referved stitution to God's Favour till their Death. And therefore not the happy Death, but the

for those who defer their Re. Gnoffius hac Rhadamanthus habet duriffima Castigatque, auditque dolos, subigitque fateri Quæ quis apud superos furto lætatus inani Antisthenes said well, It is Diftulit in seram commissa piacula mortem.

happy Life that makes Man happy. It is in Piety, as in Fame and Reputation; he lecures a good Name but loosely, that trusts his Fame and Celebrity only to gloria sera his Ashes; and it is more a Civility, than the base of a firm Reputation, that Men speak Honour of their departed Relatives; but if their Life be vertuous, it forces Honour from Contempt, and fnatches it from the

Hand of Envy, and it thines Tu mihi, quod rarum est, vivo sublime dedisti through the creviles of De-Nomen, ab exsequiis quod dare fama solet. traction, and as it anointed

the Head of the Living, so it embalms the Body of the Dead, From these Premises it follows, that when we discourse of a Sick Man's Repentance, it is intended to be, not a Beginning, but the Profecution and Confurnitation of the Covenant of Repentance, which Christ Stipulated with us in Baptism, and which we needed all our Life, and which we began long before this last Arrest, and in which we are now to make farther Progress, that we may arrive to that Integrity and Fulness of Duty, that our Sins may be blotted out Acts 3. 19. when the times of refreshing shall come from the Presence of the Lord.

SECT.

Rules for the Practice of Repentance in Sickness.

1. I ET the Sick Man consider at what Gate his Sickvess enterid: And if he can discover the Particular, let him instantly, passionately, and with great Contrition dash the Crime in pieces, lest he descend into his Grave in the midst of a Sin, and thence remove into an Ocean of eternal Sorrow. But if he only suffers the common Fate of Man, and knows not the particular Inlet, he is to be governed by the following Measures.

2. Enquire

2. Enquire into the Repentance of thy former Life pardicularly: Whether it were of a great and pertect Grief and productive of fixed Resolutions of Holy Living, and reductive of thele to act; how many Days and Nights. we have fpent in Sorrow or Care, in habitual and actual pursuances of Vertue; what Instrument we have chosen and used for the eradication of Sin; how we have judged our felves, and how punished; and, in Sum whether we have by the Grace of Repentance changed our Life from Oriminal to Vertuous, from one Habit to another, and whether we have paid for the Pleasure of our Sin by Smart or Sorrew, by the effusion of Alms, or pernoctations of Abodes in Prayers, fo as the Spirit has been served in our Repentance as earneftly, and as greatly as our Appetites have been provided for in the Days of our Shame and Folly.

a general or universal Sorrow for the Sins not only since the last Communion or Absolution, but of thy whole Life; for all Sins, known and unknown, repented and unrepented, of Ignorance or Infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering Sins, the Sins of Scandal and the Sins of a secret Conscience, of the Flesh and of the Spirit. For it wou'd be but a sad Arrest to thy Soul wandering in strange and unusual Regions, to see a Scroll of uncancelled Sins represented and charged upon thee for want of Gare and Notices, and that thy Repentance shall become invalid because of its Imper-

fections.

4. To this Purpose, it is usually advised by Spiritual Persons, that the Sick Man make as universal Confession, or a Renovation and Repetition of all the particular Confessions and Accusations of his whole Life; that now at the Foot of his Accompt he may represent the Sum Total to God and his Conscience, and make Provisions for their Remedy and Pardon according to his present possibilities.

f. Now is the Time to make reflex Acts of Repentance; that as by a general Repentance we supply the want of the just extension of Parts; so by this we may supply

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Sect. 6.

Supply the proper Measures of the intention of Degrees. In our Health we can confider concerning our own Acts, whether they be real or hypocritical, effential or imaginary, fincers or upon interest, integral or imperfect, commensurate or defective. And although it is a good caution of Securities, after all our Care and Diligence, still to suspect ourselves and our own Deceptions, and for ever to beg of God Pardon and Acceptance in the Union of Christ's Passion and Intercession; Yet in proper speaking, reflex Acts of Repentance, being a Suppletory after the Imperfection of the direct, are then most fit to be used when we cannot proceed in, and profecute the direct Actions. To repent because we cannot repent, and to grieve because we cannot gieve, was a Device invented to serve the turn of the Mother of Peter Gratian: But It was used by her, and so advised to be in her Sickness. and last Astions of Repentance For in our perfect Health and Understanding, if we do not understand our first Act, we cannot discern our second; and it we be not forcy for our Sins, we cannot be forty for want of Sorrows I It is a Contradiction to lay we can a because want of Sorrow to which we are obliged, is certainly a great Sin a land if we can grieve for that, then also for the rest; if not for all, then not for this But in the Days of Weakness the Gafe is otherwise For then our Actions are imperted our Discourse weak, our internal Actions not discernable, our Fears great, our Work to be abbreviated, and our Defests to be Supplied by Spiritual Arts: And therefore it is proper and proportionate to our State, and to our Necessity. to beg of God Pardon for the Imperfections of our Repentance, acceptance of our weaker Sorrows, Supplies out of the Treasures of Grace and Mercy. And thus repenting of the evil and unhandsome adherences of our Repentance, in the whole Integrity of the Duty, it will become a Repentance not to be repented of.

6. Now is the Time beyond which the Sick Man must Ou pendre, at no Hand defer to make Restitution of all his unjust Pos- ou rendre, ou les peines Jessions, or other Mens Rights, and Satisfactions for all densers at-Injuries and Violences, according to his Obligation and tendre.

Possibi-

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Possibilities. For although many Circumstances might impede the acting it in our life-time, and it was permitted to be deferred in many Cales, because by it luflice was not hindred, and often-times Piety and Equity were provided for: Yet because this is the last Scene of our Life, he that does not act it to far as he gan, or put it into certain Conditions and order of effecting, can never do it again; and therefore then to defer it, is to omit it, and leaves the Repentance defective in an integral and confirment Part, northern

7. Let the Sick Man be diligent and watchful, that the Principle of his Repentance be Contrition, or Sorrow for Sins commenced upon the Love of God. For although Sorrow for Sins upon any Motive may lead us to God by many intermedial Passages, and is the Threshold of returning Sinners; yet it is not good nor effective upon our Death-bed : Because Repentance is not then to begin, but must then be finished and compleated; and it is to be a Supply and Reparation of all the Imperfections of that Duty, and therefore it must by that time be arrived to Contrition, that is, it must have grown from Fear to Love, from the Passions of a Servant to the Affections of a Son The reason of which (befides the Precedent) is this, because when our Repentance is in this State, it supposes the Man also in a State of Grace, a well-grown Christian: For to hate Sin, out of the love of God, is not the Felicity of a new Convert or an Infant-Grace, (or if it be, that Love also is in its Infancy;) but it supposes a good Progress, and the Man habitually vertuous, and tending to Perfection: And therefore Contrition, or Repentance so qualified, is useful to great Degrees of Pardon, because the Man is a gracious Person, and that Vertue is of good Degree, and confequently a fit Employment for him that shall work no more, but is to appear before his Judge, to receive the Hire of his Day. And if his Repentance be Contrition evin before this State of Sickness, let it be encreased by Spiritual Arts, and the proper Exercises of Gharity. Two rate to the standard attack a second works

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Means of exciting Contrition or Repentance of Sins, proceeding from the Love of God.

TO which Purpose the Sick Man may consider, and is to be reminded, (if he does not) that there are in God all the motives and causes of Amability in the World: * That God is so infinitely good, that there are some of the greatest and most excellent Spirits of Heaven, whose Work, and whose Felicity, and whose Perfections and whose Nature it is to flame and burn in the brightest and most excellent Love: * That to love God is the greatest Glory of Heaven: * That in him there are fuch Excellencies, that the smallest Rays of them communicated to our weaker Understandings, are yet sufficient to cause Ravishments. and Transportations, and Satisfactions, and Joys unfleakable and full of Glory: * That all the wife Christians of the World know and feel fuch Gaules to love God. that they all profess themselves ready to die for the Love of God: And the Apostles, and Millions of the Martyrs did die for him: * And although it be harder to live in his Love than to die for it, yet all the good People that ever gave their Names to Christ, did for his Love endure the Grucifying their Lufts, the Mortification of their Appetites, the Contradictions and Death of their most passionate natural Desires. * That Kings and Queens have quitted their Diadems, and many married Saints have turn'd their mutual Vows into the Love of Jesus, and married him only, keeping a Virgin Chaftity in a Married-Life, that they may more tenderly express their Love to God, * That all the Good we have, derives from God's Love to us, and all the Good we can hope for, is the Effect of his Love, and can descend only upon them that love him: * That by his Love it is that we receive the Holy Jesus, * and by his Love we receive the Holy Spirit, * and by his Love we feel Peace and Joy within our Spirits, * and by his Love we receive the mysterious Sacrament. And what can be greater, than that from the Goodness and Love of God we receive Jesus Christ, and the

Sec. 6.

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the Holy Ghost and Adoption, and the Inheritance of Sons, and to be Co-heirs with Felin, and to have Pardon of our Sins, and a Divine Nature, and restraining Grace, and the Grace of Sanctification, and Rest and Peace within us, and a certain expectation of Glory; * Who can chuse but love him who, when we had provoked him exceedingly, fent his Son to die for us. that we might live with him; who does to defire to Pardon us and Save us, that he hath appointed his Holy Son continually countercede for us? * That his Love is to great, that he offers us great Kindness, and intreats us to be happy, and makes many Decrees in Heaven concerning the Interest of our Soul, and the very Provision and Support of our Persons: * That he fends an Angel to tend upon every of his Servants, and to be their Guard and their Guide in all their Dangers and Hostilities: * That for our fakes he restrains the Devil and ours his Mightinels in Fetters and Reftraints, and chaltifes his Malice with Degrees of Grace and Safety: " That he it is that makes all the Creatures ferve us. and takes care of our Sleeps, and preserves all Plants and Elements, all Minerals and Vegetables, all Beafts and Birds, all Fishes and Infects, for Food to us and for Ornament, for Physick and Instruction, for Variety and Wonders for Delight and for Religion : * That as God is all Good in himself, and all Good to us, so Sin is directly contrary to God, to Reason, to Religion to Safety and Pleasure and Felicity: * That it is a great Dishonour to a Man's Spirit to have been made a Fool by a weak Temptation and an empty Luft; and to have rejected God, who is so rich, so wife, so good, and fo excellent, so delicious and so profitable to us: * That all the Repentance in the World of excellent Men does end in Contrition, or a Sorrow for Sins, proceeding from the Love of God; because they that are in the State of Grace, do not fear Hell violently, and fo long as they remain in God's Favour, although they suffer the Infirmities of Men, yet they are God's Portion; and therefore all the Repentance of just and holy Men, which is certainly the best, is a Repentance not for lower Ends, but because they are the Friends

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Sect. 6

of God, and they are full of Indignation that they have done an Act against the Honour of their Patron. and their dearest Lord and Father: * That it is a huge Imperiection and a State of Weakness, to need to be moved with Fear or temporal Respects, and they that are for as yet are either immerged in the Affections of the World, or of themselves; and those Men that bear fuch a Character, are not yet esteemed laudable Perfons, or Men of good Natures, or the Sons of Vertue; * That no Repentance can be lasting that relies upon any thing but the Love of God; for temporal Motives may ceafe, and contrary Contingencies may stife, and fear of Hell may be expell'd by natural or acquired hardnesses, and is always the least when we have most need of it, and most cause for it; for the more habitual our Sine are, the more cauterized our Conscience is, the less is the Fear of Hell, and yet our Danger is much the greater: "That although fear of Hell, and other temporal Motives, may be the first Inlet to a Repentance, yet Repentance in that Constitution, and under those Circumstances cannot obtain Pardon because there is in that no Union with God, no Adhelion to Christ, no Endearment of Passion of Spirit, no Similitude or Conformity to the great Instrument of our Peace, our glorious Mediator, For as yet a Man is turned from his Sin, but not converted to God; the first and last of our Returns to God being Love, and nothing but Love: For Obedience is the first Part of Love, and Fruition is the last; and because he that does not love God cannot obey him, therefore he that does a tomica Tolk Canada not love him cannot enjoy him.

Now that this may be reduced to Practice, the Sick Man may be advertised, that in the Actions of Repentance * he separate low, temporal, sensual and self-ends from his Thoughts, and so do his Repentance, * that he may still reflect Honour upon God, * that he confess his Justice in punishing, * that he acknowledge himself to have deserved the worst of Evils, * that he heartily believe and profess that if he perish finally, yet that God ought to be glorified by that sad Event, and that he hath truly merited so intolerable a Gala-

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Chap. 4.

miry: * That he also be put to make Acts of Election and Preference, professing that he would willingly endure all temporal Evils, rather than be in the Distayour of God, or in the State of Sin; for by this last Instance he will be quitted from the Suspicion of leaving Sin for temporal Respects; because he, by an Act of Imagination or feigned Presence of the Object to him. entertains the temporal Evil, that he may leave the Sin; and therefore, unless he be an Hypocrize, does not leave the Sin, to be quit of the temporal Evil. And as for the other Motive, of leaving Sin, out of the fear of Hell, because that is an Evangelical Motive conveyed to us by the Spirit of God, and is immediate to the Love of God; if the School-men had pleafed, they might have reckon'd it as the Handmaid, and of the Retinue of Contrition: But the more the Confiderations are Jublimed above this, of the greater Effect and the more immediate to Pardon will be the Recompered Motives, pentance, of faint flines to ad varia

8. Let the Sich Perfons do frequent Actions of Repentance, by way of Prayer, for all those Sins which are Spiritual, and in which no Restitution on Satisfaction material can be made, and whose contrary Acts cannot in kind be exercised. For Penitential Prayers, in some Cases, are the only Instances of Repentance that can be an An envious Man, If he gives God hearty Thanks for the Advancement of his Brother, hath done an Act of Mortification of his Envy, as directly as corporal Aulterities are an Act of Chastity, and an Enemy to Uncleanness: And if I have seduced a Person that is dead or absent, if I cannot restore him to sober Counsels by my Discourse and undeceiving him, I can only repent of that by way of Prayer: And Intemperance is noway to be rescinded or punished by a Dying Man, but by hearty Prayers. Prayers are a great help in all Cases; in some they are proper Acts of Vertue, and direct Enemies to Sin: But although alone and in long Continuance, they alone can cure some one or some few little Habits, yet they can never alone change the State of the Man; and therefore are intended to be a suppletory to the imperfections of other Asts; and by

by that Reason are the proper and most pertinent Employment of a Clinick of Denth bed Pentent

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9. In those Sins whose proper Cure is Mortification corporal, the Sick Man is to supply that part of his Repentance by a patient Submission to the Rod of Sickness: For Sickness does the Work of Penances, or sharp Afflictions and dry Diet, perfectly well: To which if we also our Wills, and make it our Act by an After-election, by confessing the Justice of God, by bearing it fweetly, by begging it may be Medisinal, there is nothing wanting to the Perfection of this Part, but that God confirm our Patience, and hear our Prayers. When the guilty Man runs to Punish. Quid debene ment, the injur'd Person is prevented, and hath no less facere, whither to go but to Forgiveness.

10. I have learn'd but of one Suppletory more for fugiunt? the Perfection and proper Exercise of a Sick Man's Repentance; but it is flich a one as will go a great way in the Abolition of our past Sing and making our Peace with God, even after a less severe Life; and that is, that the Sick Man do some heroical Actions in the matter of Charity, or Religion, of Justice, or Severity. There is a Story of an infamous Thief. who having begg'd his Pardon of the Emperor Mauricius, was yet put into the Hospital of St. Sampson, where he so plentifully bewailed his Sins in the last Agonies of his Death, that the Physician who attended found him unexpectedly dead, and over his Face an Handkerchief bathed in Tears; and foon after, fome-body or other pretended a Revelation of this Man's Beatitude. It was a rare Grief that was noted in this Man, which begot in that Age a Confidence of his being faved; and that Confidence (as things then went) was quickly call'd a Revelation. But it was a stranger Severity which is related by Thomas Cantipratanus, concerning a young Gentleman condemned for Robbery and Violence, who had so deep a sense of his Sin, that he was not content with a fingle Death, but begg'd to be tormented and cut in pieces foint by Joint, with intermedial Senses, that he might by such a fmart fignifie a greater Sorrow. Some have given

great

ad fidem Christi per Baptismum.

great Estates to the Poor and to Religion; some have built Colleges for Holy Perfone; many have fuffer'd Martyrdom: And though those that died under the Conduct of the Maccabees, in Defence of their Country and Religion, had Pendants on their Breafts confecrated to the Idols of the Jammenfer, yet that they gave their Lives in such a Cause with so great Duty. (the biggest things they could do or give) it was esteemed to prevail hugely towards the Pardon and Acceptation of their Persons. An heroick Action of Vertue, is a huge Compendium of Religion: For if it be attained to by the usual Measures and Progress of a Christian, from Inclination to Act, from Act to Habit, from Habit to Abode, from Abode to Reigning. from Reigning to perfect Possession, from Possession to extraordinary Emanations, that is, to heroick Actions, then it must needs do the Work of Man, by being to great towards the Work of God. But if a Man comes thither per faltum, or on a sudden, (which is feldom feen) then it supposes the Man always well inclin'd, but abus'd by accident of Hope, by Confidence or Ignorance; then it supposes the Man for the present in a great fear of Evil, and a passionate Defire of Pardon; it supposes his Apprehensions great, and his Time little; and what the Event of that will be, no Man can tell. But it is certain, that to forme Purposes God will account for our Religion on our Death-bed, not by the Measure of our Time, but

the Eminency of Affection (as faid Vera ad Deum Conversio in ultimis Celestine the First;) that is, suppopositorum mente potius est astimanda quam tempore, Cel. P. Ep. 2. C. 9. (vera Conversio) scil. ab insidelinate fing the Man in the State of Grace, or in the revealed Poffibility of Salvation, then an heroical Act hath the Reward of a longer Series of

good Actions, in an even and ordinary course of Vertue.

11. In what can remain for the perfecting a Sick-Man's Repentance, be is to be helped by the Ministeries of a Spiritual Guide. Tribarratal dayw Timb

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SECT. VIII well and and server to the server to the

Acts of Repentance, by way of Prayer and Ejaculation, to be used especially by Old Menin their Age, and by all Men in their Sickness.

I ET us search and try our Ways and turn again to Lam. 3.

the Lord. Let us lift up our Hears with our Hands 40,
unto God in the Heavens. We have transgressed and 41,
rebelled, and thou hast not pardoned. Thou hast covered 42,
with Anger, and persecuted us; thou hast slain, thou 43,
hast not pitied. O cover not thy self with a Cloud, but let 44.
our Prayer pass through.

I have sinned; what shall I do unto thee, O thou pre-Job 7.20; server of Men? Why hast thou set me as a Mark against thee, so that I am a Burthen to my self? And why dost 21, not thou pardon my Transgression, and take away mine Iniquity? For now shall I sleep in the Dust, and thou shalt seek me in the Morning, but I shall not be.

The Lord is Righteons, for I have rebelled against his Lam. 1. Commandments. Hear, I pray, all ye People, behold my 18, Sorrow, Behold, O Lord, I am in Distress, my Bowels are 40. troubled, my Heart is turned within me: For I have grievously rebelled.

Thou, O Lord, remainest for ever; thy Throne from Lam. 5. Generation to Generation. Wherefore dost thou forget us 19, for ever, and forsake us so long Time? Turn thou us unto 20, thee, O Lord, and so shall we be turned: Renew our Days 21, as of old, O reject me not utterly, and be not exceeding 22. wrath against thy Servant.

O remember not the Sins of my Youth, nor my Transgref-Ps. 25. 7. sions; but according to thy Mercies remember thou me, for thy Goodness sake, O Lord. Do then for me, O God Ps. 109. the Lord, for thy Name's sake: Because thy Meney is good, 21, deliver thou me. For I am poor and needy, and my Heart 22, is wounded within me. I am gone like the Shadow that 23. declineth: I am tosed up and down as the Locust.

Luke 19. Then Zaccheus stood forth and faid, Behold, Lord, 8, balf of my Goods I give to the Poor; and if I have wronged any Man. I restore him Four-fold.

Ps. 143.1. Hear my Prayer, O Lord, and consider my Desire. Let Ps. 141.3.my Prayer be fet forth in the Sight as the Incense, and let the lifting up of my Hands be an Evening-Sacrifice.

Pf.143.2, And enter not into Judgment with thy Servant: For in 10. thy Sight shall no Man living be justified. Teach me to

do the thing that pleaseth thee, for thou are my God: let thy loving Spirit lead me forth into the Land of Righteons ness.

Ps. 101. I will [speak] of Mercy and Judgment: Unto thee, O 1, 2; Lord, will I [make my Prayer,] I will behave my felf wisely in a perfect Way: O when wilt then come unto me?

3: I will walk in my House with a perfect Heart, I will set no wicked thing before mine Eyes. I hate the Work of them that turn aside, it shall not cleave to me.

Pl. 51.9, Hide thy Face from my Sins, and blot out all mine Ini.

o God, [from Malice, Envy, the follies of Lust, and violencies of Passion, &c.] Thou God of my Salvation; and my Tongue shall sing aloud of thy Righteousness.

The Sacrifice of God is a broken Heart: A broken and a

contrite Heart. O God, thou wilt not despise.

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Lord, I have done amis: I have been decrived: Let fo great a Wrong as this be removed, and let it be so no more.

The Prayer for the Grace and Perfection of Repentance.

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O Almighty God, thou art the great Judge of all the World, the Father of our Lord Jesus Christ, the Father of Mercies, the Father of Men and Angels; thou lovest not that a Sinner should perish, but delightest in our Conversion and Salvation, and hast in our Lord Jesus Christ established the Covenant of Repentance, and promised Pardon to all them that confess their Sins and forsake

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forlake them: O my God, be thou pleased to work in me what thou hast commanded should be in me. Lord, I am a dry tree, who neither hath brought forth Fruit unto thee and unto holinets, nor have wept our falutary Tears, the Instrument of Life and Restitution, but have behaved myself like an unconcerned Perfon in the ruins and breaches of my Soul. But. O God, thou art my God, early will I feek thee; my Pial. 63: 1] Soul thirsteth for thee in a barren and thirsty land where no water is. Lord, give me the grace of tears and pungent Sorrow, let my heart be as a Land of Rivers of Waters, and my head a Fountain of Tears, turn my Sin into Repentance, and let my Repentance proceed to Pardon and Refreshment. 10 Saland 10 and 11 thy Commandenens, that II

Support me with thy Graces, strengthen me with thy Spirit, loften my Heart with the fire of thy Love and the dew of Heaven, with penitential showers: Make my care prudent, and the remaining portions of my Days like the perpetual watches of the Night, full of caution and observance, strong and refolute, patient and fevere. I remember, O Lord, that I did Sin with greediness and passion, with great Defires, and an unbated Choice: O let me be as great in my Repentance as ever I had been in my Calamity and Shame; let my hatred of Sin be as great as my love to thee, and both as near to infinite as my proportion can receive. oparanen a His yar-1860

O Lord, I renounce all affection to Sin, and would not buy my Health nor redeem my Life with doing any thing against the Laws of my God. but would rather die than offend thee. O dearest Saviour have pity upon thy Servant, let me by thy Sentence be doomed to perpetual penance during the abode of this Life; let every Sigh be the expression of a Repentance, and every Groan an accent of Spiritual Life, and every Stroke of my dileale a Punishment of my Sin, and an Instrument of Pardon: That at my return to the Land of Innocence and Pleafure I may eat of the votive Sacrifice of the Supper of the

Lamb, that was from the beginning of the World flain for the Sins of every forrowful and returning Sinner. O grant me Sorrow here, and Joy hereafter, through Feliu Christ, who is our hope, the resurrection of the Dead, the justifier of a Sinner, and the glory of all faithful Souls. Amen.

A Prayer for Pardon of Sins, to be faid frequently in Time of Sickness, and in all the portions of old Age.

Eternal and most gracious Father, I humbly throw myfelf down at the foot of thy Mercyfeat, upon the confidence of thy effential Mercy, and thy Commandment, that we should come boldly to the throne of Grace, that we may find Mercy in time of need. O my God, hear the Prayers and Cries of a Sinner. who calls earnestly for Mercy. Lord, my Needs are greater than all the degrees of my defire can be; unless thou hast pity upon me, I perish infinitely and intolerably; and then there will be one voice fewer in the Choir of Singers, who shall recite thy Praises to eternal Ages. But, O Lord, in mercy deliver my Soni. Pal. 6. 4, 5. O fave me for thy Mercies Sake. For in the second Death there is no remembrance of thee; in that Grave

who shall give thee Thanks?

Just and dear God, my Sins are innumerable they are upon my Soul in multitudes, they are a burthen too heavy for me to bear; they already bring Sorrow and Sickness, Shame and Displeasure. Guilt and a decaying Spirit, a Sense of thy present Displeasure and fear of worse, of infinitely worse. But it is to thee fo effential, so delightful, so usual, fo defired by thee to shew thy Mercy, that although my Sin be very great, and my fear proportionable; yet thy Mercy is infinitely greater than all the World, and my hope and my comfort rife up in proportions towards it, that I trust the Devile shall never be able to reprove it, nor my own Weakness discompole it. Lord, thou halt fent thy Son to die for the Pardon

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Pardon of my Sins: thou haft given me thy holy Spirit, as a feal of Adoption to confign the Article of Remission of Sins; thou halt for all my Sins still continued to invite me to Conditions of Life by thy Minifters the Prophets; and thou haft with variety of holy Acts formed my Spirit, and possessed my Fancy, and instructed my Understanding, and bended and enclined my Will, and directed or over-ruled my Pallions in order to Repentance and Pardon: And why should not thy Servant beg passionately, and humbly hope for the effects of all these thy strange and miraculous Acts of Loving-kindness? Lord, I deserve it not, but I hope thou wilt Pardon all my Sins; and I beg it of thee for Jefus Christ his take, whom thou hast made the great endearment of thy Promises, and the soundation of our Hopes, and the mighty Instrument whereby we can obtain of thee whatfoever we need and can receive.

My God, how shall thy Servant be disposed to receive such a Favour, which is so great that the ever-blessed Jesus did die to purchase it for us; so great that the falling Angels never could hope, and never shall obtain it? Lord, I do from my Soul forgive all that have Sinned against me: O forgive me my Sins, as I forgive them that have sinned against me. Lord, I confess my Sins unto thee daily, by the Accusations and fecret Acts of Conscience; and it we confess our Sins, thou hast called it a part of Justice to forgive us our Sins, and to cleanfe us from all Unrighteousness. Lord, I put my trust in thee; and thou art ever gracious to them that put their trust in thee. I call upon my God for Merty; and thou art always more ready to hear than we to pray. But all that I can do, and all that I am, and all that I know of myfelf, is nothing but Sin and Infirmity, and Mifery: Therefore I go forth of myself, and throw myself wholly into the Arms of thy mercy through Jefus Christ, and beg of thee for this Death and Passion's sake, by his Resurrection and Ascension, by all the Parts of our Redemption, and thy infinite Mercy, in which thou pleasest thyself above

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above all the Works of the Creation, to be pitiful and compassionate to thy Servant in the abolition of all my Sins: So shall I praise thy Glories with a Tongue not desiled with evil Language, and a Heart purged by thy Grace quitted by thy Mercy, and absolved by thy Sentence, from Generation to Generation. Amen.

An Act of Holy Resolution of Amendment of Life, in case of Recovery.

Most just and most merciful Lord God, who hast lent evil Diseases, Sorrow and Fear, Trouble and uneafiness. Briars and Thorns into the World, and planted them in our Houses, and round about our Dwellings, to keep Sin from our Souls, or to drive it thence; I humbly beg of thee that this my Sickness may serve the ends of the Spirit, and be a Messenger of Spiritual Life, and Instrument of reducing me to more Religious and Sober Courses. I know, O Lord, that I am unready and unprepared in my Accompts, having thrown away great Portions of my Time in Vanity, and fet my felf hugely back in the Accompts of Eternity; and I had need live my Life over again, and live it better: But thy Counsels are in the great Deep, and thy Footsteps in the Water; and I know not what thou wilt determine of me. If I die, I throw my felf into the Arms of the Holy Jesus, whom I love above all Things: And if I perish, I know I have deserved it : But thou wilt not reject him that loves thee; but if I recover, I will live by thy Grace and help to do the work of God, and passionately purtue my Interest of Heaven, and serve thee in the labour of Love, with the Charities of a holy Zeal, and the diligence of a firm and humble Obedience. Lord, I will dwell in thy Temple, and in thy Service; Religion shall be my Employment, and Alms shall be my Recreation, and Patience shall be my Rest, and to do thy Will shall be my Meat and Drink, and to Live shall be Christ, and then to Die Chall be Gain.

O spare me a little that I may recover my Strength, before I go hence and be no more seen. Thy Will be done on

Earth as it is in Heaven.

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An Analysis or Resolution of the Decalogue, and the special Precepts of the Gospel, describing the Duties enjoined, and the Sins forbidden respectively; for the Assistance of Sick Men in making their Confessions to God and his Ministers, and the rendring their Repentance more particular and perfect.

I. T'Hou shalt have none other Gods but me.]

things. 2. To obey him and fear him. 3. To worship him with Prayers, Vows, Thanksgivings, presenting to him our Souls and Bodies, and all such Actions
and Expressions which the Consent of Nations, or the
Laws and Customs of the Place where we live have appropriated to God. 4. To design all to God's Glory.
5. To enquire after his Will. 6. To believe all his
Word. 7. To submit to his Providence. 8. To proceed toward all our lawful Ends by such Means as himself hath appointed. 9. To speak and think honourably of God, and recite his Praises, and confess his Attributes and Persections.

They Sin against this Commandment, 1. Who love themselves or any of the Creatures inordinately and intemperately. 2. They that despise or neglect any of the Divine Precepts. 3. They that pray to unknown or falle-Gods. 4. They that disbelieve or deny there is a God. 5. They that make Vows to Creatures. 6. Or fay Prayers to the Honour of Men or Women, or Angels; as Pater-Nofters to the Honour of the Virgin Mary, or St. Peter, which is a taking a part of that Honour which is due to God, and giving it to the Creature: It is a Religion paid to Men and Women out of God's proper Portion, out of Prayers directed to God immediately; and it is an Act contrary to that Religion which makes God the last End of all things: For this through our Addresses to God passes something to the Creatures, as it they stood be-M 3 vond

vond him; for by the intermedial Worship paid to God, they ultimately do Honour to the Man, or Angel. 7. They that make confumptive Oblations to the Creatures, as the Collinidians, who offered Cakes, and those that burnt Incense or Candles to the. Virgin Mary. 8. They that give themselves to the Devil or make Contracts with him, and use phantaftick Conversation with him. 9. They that confult Witches and Fortune-tellers. 10. They that rely upon Dreams and superstitious Observances. 11. That ule Charms, Spells, Superstitious Words and Characters, Verses of Pfalms, the confecrated Elements to cure Difeases, to be shot free, to recover stollen Goods, or enquire into Secrets. 12. That are wilfully ignorant of the Laws of God, or love to be deceived in their Persuasions, that they may Sin with confidence. 14. They that neglect to pray to God. 14. They that arrogate to themselves the Glory of any Action of Power, and do not give the Glory to God, as Herod. 15. They that doubt of or disbelieve any Article of the Creed, or any Proposition of Scripture, or put false glosses to serve secular or vicious Ends against their Conscience, or with violence any way done to their Reason. 16. They that violently or passionately purfue any temporal end with an eagerness greater than the thing is in prudent account. 17. They that make Religion to ferve ill Ends, or do good to evil Purpole, or evil to good Purposes, 18. They that accule God of Injustice and Unmercifulness, Remisness or Cruelty; such as are the presumptuous, and the desperate. 19. All Hypocrites and Pretenders to Religion, walking in Forms and Shadows, but denying the power of Godliness. 20. All impatient Perfons, all that repine and murmur against the Prosperities of the Wicked, or the Galamities of the Godly, or their own Afflictions. 21. All that blaspheme God, or speak dishonourable Things of so sacred a Majesty. 22. They that tempt God, or rely upon his Protection against his Rules, and without his Promise, and befides Reason, entring into danger from which without Miracle they cannot be rescued. 23. They that

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are bold in the midst of Judgment, and fearless in the midst of the Divine Vengeance, and the accents of his Anger.

II. Comm. Thou shalt not make to thyself any graven Image, nor Worship it.]

The moral Duties of this Commandment are, 1. To Worship God with all bodily Worship and external Forms of Address, according to the Custom of the Church we live in. 2. To believe God to be a spiritual and pure Substance, without any visible Form or Shape.

3. To Worship God in Ways of his own appointing, or by his proportions, or measures of Nature and

right Reason, or publick and holy Gustoms.

They Sin against this Commandment, 1. That make any Image or Pictures of the Godhead, or fansie any likeness to him. 2. They that use Images in their Religion, designing or addressing any religious Worship to them: For if this thing could be naturally tolerable, yet it is too near an intellerable for a jealous God to suffer. 3. They that deny to Worship God with lowly Reverence of their Bodies according as the Church expresses her Reverence to God externally. 4. They that invent or practice Superstitious Worshippings, invented by Man against God's Word, or without Reason, or besides the publick Customs or Forms of Worshipping, either soolishly or ridiculously, without the purpose of order, decency, proportion to a wife or a religious End, in prosecution of some Vertue or Duty.

III. Comm. Thou shalt not take God's Name in vain.

The Duties of this Commandment are, 1. To honour and revere the most holy Name of God. 2. To invocate his Name directly, or by consequence, in all solemn and permitted Abjurations, or publick Oaths. 3. To use all Things and Persons upon whom his Name is called, or any ways imprinted, with a regardful and separate manner of Usage, different from common, M 4

and far from Contempt and Scorn. 4. To fwear in

Truth and Judgment, sensory and only the

Chap. 4.

They Sin against this Commandment, 1. Who swear vainly and customarily, without just Cause, without competent Authority. 2. They that blaspheme or curse God. 3. They that speak of God without grave Cause or solemn Occasion. 4. They that forswear themselves; that is, they that do not perform their Vows to God, or that Iwear, or call God to Witness to a Lye s. They that swear rashly or maliciously; to commit a Sin, or an Act of Revenge, 6. They that fwear by any Creature fally, or any way but as it relates to God, and confequently invokes his Testimony. 7. All curious Enquirers into the Secrets, and Intruders into the Mysteries and hidden things of God. 8. They that curse God, or curse a Creature by God. 9. They that prophane Churches, Holy Utenfils, Holy Persons, Holy Customs, Holy Sacraments, 10. They that provoke others to iwear voluntarily, and by defign, or incuriously or negligently, when they might avoid it. 11. They that swear to things uncertain and unknown. The work of washing the state of the state of

the selfactor of the state of the selfactor of IV. Comm. Remember that thou keep Holy, the Sabbath Day.

The Duties of this Commandment are, 1. To fet apart some Portions of our Time for the immediate Offices, of Religion, and Glorification of God. 2. This is to be done according as God or his Holy Church hath appointed. 3. One Day in Seven is to be fet apart. 4. The Christian Day is to be subrogated into the place of the Jews Day: The Resurrection of Christ and the Redemption of Man was a greater Bleffing than to Create him. 5. God on that Day to be worshipped and acknowledged as our Creator, and as our Saviour. 6. The Day to be spent in Holy Offices, in hearing Divine Service, publick Prayers, frequenting the Congregations, hearing the Word of God read or expounded, reading good Books, Meditation, Alms, reconciling Enmities

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mities, remission of Burthens and Offences, of Debts and of Work, Friendly Offences, Neighbourhood, and provoking one another to good Works; and to this end all fervile Works must be omitted, excepting necesfary and charitable Offices to Men or Beafts, to our felves and others. of antificial and a second at

They Sin against this Commandment, 1. That do, or compel or incite others to do, servile Works without the Cases of Necessity or Charity, to be estimated according to common and prudent Accounts. 2. They that refuse or neglect to come to the Publick Assemblies of the Church, to hear and affift at the Divine Offices entirely. 3. They that spend the Day in Idleness, forbidden or vain Recreations, or the Actions of Sin and Folly. 4. They that buy and fell without the Cases of Permission. 5. They that travel unnecessary Journeys. 6. They that act or assist in Contentions or Law-suits, Markets, Fairs. &c. 7. They that on that Day omit their private Devotion, unless the whole Day be spent in Publick. 8. They that by any cross or contradictory Actions against the Customs of the Church, do purposely desecrate or unhallow and make the Day common; as they that in despite and contempt Fast upon the Lord's Day, lest they may celebrate the Festival after the manner of the Christians.

PERMICHINE THE SYND V. Comm. Honour thy Father and Mother.

The Duties are, 1. To do Honour and Reverence to. and to love our natural Parents. 2. To obey all their domestick Commands; for in them the Scene of their Authority lies. 3. To give them Maintenance and Support in their Needs. 4. To obey Kings and all that are in Authority. 5. To pay Tribute and Honours, Cultom and Reverence. 6. To do Reverence to the Aged and all our Betters. 7. To obey our Masters, Spiritual Governours and Guides, in those things which concern their several respective Interest and Authority.

They Sin against this Commandment, 1. That despise their Parents Age or Infirmity. 2. That are ashamed

of their Poverty and Extraction. 3. That publish their Vices, Errors and Infirmitles, to shame them, 4. That retuse and reject all or any of their lawful Commands. 3. Children that Marry without or against their Content, when it may reasonably be obtained, 6. That Curse them from whom they receive so many Bleffings. 7. That grieve the Souls of their Parents by not complying in their Defires, and observing their Circumstances. 8. That hate their Persons, that mock them, or use uncomely Jestings. 9. That discover their Nakedness voluntarily, 10. That murmur against their Injunctions, and obey them involuntarily. 11. All Rebels against their Kings, or the Supreme Power, in which it is legally and justly Invested. 12. That refule to pay Tributes and Impolitions impoled legally. 13. They that disobey their Masters, murmur or repine against their Commands, abuse or deride their Persons, talk rudely, &c. 14. They that curse the King

Credebant hoc grande nefas & morte piandum, Si juvenis vetulo non affurrexerat, & fi Barbato cuicunque puer.

Juven. Sat. 13. People. 15. All that are uncivil and rude towards

in their Heart, or fpeak e-

vil of the Ruler of their

aged Perfons, mockers and scorners of them.

VI. Comm. Thou shalt do no Murder.]

The Duties are, 1. To preserve our own Lives, the Lives of our Relatives and all with whom we converse, (or who can need us, and we assist) by prudent, reasonable and wary Desences, Advocations, Discoveries of Snares, &c. 2. To preserve our Health, and the integrity of our Bodies and Minds, and of others. 3. To preserve and sollow Peace with all Men.

They Sin against this Commandment, 1. That destroy the Life of a Man or Woman, himself or any other.

2. That do violence to, or dismember or hurt any Part of the Body with evil Intent.

3. That fight Duels, or commence unjust Wars.

4. They that willingly hasten their own or others Death.

5. That by oppression or violence imbitter the Spirits of any, so as to make their

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ake heir their Life sad, and their Death hasty. 6. They that conceal the Dangers of their Neighbour, which they can fafely discover. 7. They that sow Strife and Contention among Neighbours. 8. They that refuse to rescue or preserve those whom they can and are obliged to preferve. 9. They that procure abortion. 10. They that threaten or keep Men in fears or hate them.

VII. Comm. Thou shalt not commit Adultery.

The Duties are, I. To preserve our Bodies in the Chastity of a fingle Life, or of Marriage. 2. To keep all the Parts of our Bodies in the care and severities of Chastity; so that we be restrained in our Eyes as well

as in our Feet.

They Sin against this Commandment, 1. Who are Adulterous, Inceltuous, Sodomitical, or commit Fornication. 2. They that commit Folly alone, dishonouring their own Bodies with softness and wantonness. 3. They that immoderately let loofe the reins of their bolder Appetite, though within the protection of Marriage. 4. They that by wanton Gestures, wandring Eyes, lascivious Dressings, discovery of the Nakedness of themselves or others, filthy Discourse, high Diet, amorous Songs, Balls and Revellings, tempt and betray themselves or others to Folly. 5. They that Marry a Woman divorced for Adultery. 6. They that Divorce their Wives, except for Adultery, and Marry another-

VIII. Comm. Thou Shalt not Steal.

The Duties are, 1. To give every Man his Due. 2. To permit every Man to enjoy his own Goods and

Estate quietly.

They Sin against this Commandment, I. That injure any Man's Estate by open Violence or by secret Robbery, by Stealth or Cozenage, by Arts of Bargaining or vexatious Law-suits, 2. That refuse or neglect to pay their Debts when they are able. 3. That are forward to run into Debt knowingly beyond their power, without

without hopes or purpoles of Repayment. 4. Opprefors of the Poor. 5. That exact Usury of necessious Persons, or of any beyond the Permission of Equity as determined by the Laws. 6. All facrilegious Persons; People that rob God of his Dues, or of his Possessions. 7. All that Game, viz. at Cards and Dice, &c. to the prejudice and detriment of other Mens Estates. 8. They that embase Coin and Metals, and obtrude them for perfect and natural. 9. That break their Promises, to the detriment of a third Person. 10. They that refuse to stand to their Bargains. 11. They that by Negligence embezil other Mens Estates, spoiling or letting any thing perish which is entrusted to them. 12. That refuse to restore the Pledge.

IX. Comm. Thou Shalt not bear falfe Witness.]

The Daties are, 1. To give Testimony of Truth when we were called to it by competent Authority.

2. To preserve the good Name of our Neighbours.

3. To speak well of them that deserve it.

They Sin against this Commandment, 1. That speak false things in Judgment, accusing their Neighbours unjustly, or denying his Grime publickly when they are asked, and can be commanded lawfully to tell it.

2. Flatterers; and, 3. Slanderers: 4. Backbiters; and 5. Detractors. 6. They that secretly raise Jealouses and Suspicion of their Neighbours causelesly.

X. Comm. Thou Shalt not Covet. 7

The Daties are, 1. So be content with the Portion God hath given us. 2. Not to be coverous of other

Mens Goods.

They Sin against this Commandment, 1. That envy the Prosperity of other Men. 2. They that desire passionately to be possessed of what is their Neighbours. 3. They that with Greediness pursue Riches, Honours, Pleasures and Curiosities. 4. They that are too careful, troubled or distracted, or amazed, affrighted and afflicted

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afflicted with being folicitous in the Conduct of Temporal Bleffings The state of the s

These are the general Lines of Duty by which we may discover our Failings, and be humbled and confels accordingly; only the penitent Perion is to remember; that although these are the kinds of Sin described after the Sense of the Jewish Church, which confifted principally, in the external Action or the Deed done, and had no restraints upon the Thoughts of Men, lave only in the Tenth Commandment, which was mix'd, and did relate as much to Action as to Thought; (as appears in the Instances;) yet upon us Christians there are many Circumstances and Degrees of Obligation which endear our Duty with greater feverity and observation: And the Penitent is to account of himself and enumerate his Sins, not only by external Actions, or the Deed done, but by Words and by Thought; and fo to reekon if he have done it directly follows or indirectly, if he have caused others to do it, by tempting or encouraging, by affilting or counfelling, by not diffuading when he could and ought, by fortifying their Hands or Hearts, or not weakning their evil Purposes; if he have designed or contrived its Action. defired it, or loved it, delighted in the Thought, remembred the past Sin with Pleasure or without Sorrow. These are the By-ways of Sin, and the Grooked lanes in which a Man may wander and be loft, as certainly as in the broad High-ways of Iniquity.

But besides this, our blessed Lord and his Apostles have added divers other Precepts; some of which have been with some violence reduced to the Decalogue, and others have not been noted at all in the Catalogues of Confession. I shall therefore describe them entirely. that the Sick Man may discover his Failings; that by the Mercies of God in Jefus Christ, and by the Institument of Repentance, he may be presented pure and

* Egg at an electric Prophety her the beautie

sportess before the Throne of God.

The special Precepts of the Gospel. Luke 18. 1. PRayer, trequent, fervent, holy, and perfevering. 2. Faith. 3. Repentance. 4. Po-Mark 16. 16. c Luke 2. 13. verty of Spirit, as opposed to ambition, and Acts 2. 19. Matth. 5. 3. high Defigns. 3. And in it is Humility, or fit-Luke 14. 10, ting down in the lowest Place, and giving Honour John 13. 14. to go before another. 6. Meeknes, as it is op-Matth. 5. 5. posed to way-wardness, fretfulness, immoderate Col. 2. 12. grieving, difdain and fcorn. 7. Contempt of the 8 Mar. 10. 16. World. 8. 8 Prudence, or the advantageous con-1 Thef. 5. 8. duct of Religion. 9. Simplicity, or fincerity, h Rom. 8. 24. in word and actions, pretences and substances. Luke 16. 29. 10. Hope. 11. Hearing the Word. 12. Rea-Mark 4. 24. ding. 13. Affembling together. 14. "Obey-Heb. 10.25. Affairs 15. Refusing to communicate with Perm Heb. 13. 17. Affairs. 15. Refusing to communicate with Per-Matth. 18. 17. sons excommunicate: Whither also may be redu-" 2 Thef. 3. 6. duced, " to reject Hereticks. 16. P Charity: vis. 2 Ep. John to, 9 Love to God above all Things; brotherly kindo Tit. 2. 10. ness, or profitable love to our Neighbours as our-Col. 3. 14. selves to be expressed in Alms, * torgiveness, and I Tim. 1. 5. to die for our Brethren. 17. To pluck out the 2 Tim. 2. 22. right Eye, or violently to rescind all Occasions Mark 12. 30 of Sin, though dear to us as an Eye. 18. To re-* Mat. 6. 14. prove our erring Brother. 19. "To be patient in Afflictions: And a longanimity is referred hi-Matth. 18. 9. Mat. 18.15. ther, or long sufferance; which is the perfection and perseverance of Patience, and is opposed to am. 1. 4. hastiness and weariness of Spirit. 20. To be Luke 21. 19. * Heb. 12. 3. * thankful to our Benefactors : But above all, in all Things to give thanks to God. 21. To re-Gal. 6. 9. y Eph. 5. 20. joice in the Lord always. 22. Not to quench 2 Thef. 1. 3. * not to grieve, b not to refift the Spirit. 23. 'To Luke 6. 32. love our Wives as Christ loved his Church, and 2 Tim. 3. 2. 2 1 Im. 3. 2. to reverence our Husbands. 24. d To provide Phil. 2. I. for our Families. 25. e Not to be bitter to our Phil. 3. 1. Children. 26. To bring them up in the nur-& 4.4. Thef. 5. 19. ture and admonition of the Lord. 27. 8 Not to * Eph. 4. 30. despise Prophesying. 28. To be gentle, and easte b Acts 7. 51. Eph. 5. 33. d 1 Tim. 5. 8. Col. 3. 21. f Eph. 6. 4. 8 1 Thef. 5:20. h 2 Tim. 2. 24. to

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to be intreated. 29. k To give no Scandal or Of. k Matth. 18. 7. fence. 30. To follow after Peace with all Men. 1 Cor. 10. 32. and to make Peace. 31. "Not to go to Law be- Heb. 12. 14. fore the Unbelievers. 32. "To do all Things that " Phil. 4. 8. are of good Report, or the Actions of "publick Ho- 2 Cor. 8. 21. nesty; Pabstaining from all appearances of Evil. P 1 Thes. 5. 22. 33. To convert Souls, or turn Sinners from the a Jam. 5.19. errour of their Ways, 34. To confess Christ be-20. fore all the World. 35. To resist unto blood, Mat. 10. 32. if God calls us to it. 36. To rejoice in Tribula- Heb. 12. 4. tion for Christ's sake. 37. To remember and Mat. 5. 12. * shew forth the Lord's Death till his second com- James 1. 2. ing, by Celebrating the Lord's Supper. 38. To "Luke 22. 19. believe all the New Testament. 39. To add "ICor. 11. 16. nothing to St. John's last Book, that is, to pretend John 20. 30 to no New Revelations. 40. To keep the Cu-Acts 3. 23. froms of the Church, her Festivals and Solemni-Mark 1. 1. ties, lest we be reproved as the Corinthians were Luke 10. 16. by St. Paul, * We have no (ach Gustoms, nor the ? Rev. 22.18. Churches of God. 41. To contend earnestly for * 1 Cor. 11.16. the Faith. b Not to be contentious in Matters not 1 Jude 3. concerning the eternal Interests of our Souls: But 6 Rom. 14. 12. in Matters indifferent to have Faith in ourselves. 22. 42. Not to make Schisms or Divisions in the Rdm. 16. 1 Body of the Church. 43. d To call no Man Ma-8, 9, 10. fter upon Earth, but to acknowledge Christ our 8, 9, 10. Master and Law-giver. 44. Not to domineer, f 1 John 4. 1. over the Lord's Heritage. 45. To try all Things, 1 Thes. 5.21. and keep that which is best. 46. To be tempe- s 1 Cor. 9.25. rate in all Things. 47. To deny ourselves. Tit. 2. 2. 48. To mortifie our Lusts and their Instruments. Mat. 16. 24. k To lend, looking for nothing again, no- Col 3.5. thing by way of increase, nothing by way of re-Rom. 8. 13. compence. 50. To watch and stand in readi- Luke 6. 34, ness against the coming of the Lord. 51. Mot 35. Mark 13.34. to be angry without a cause. 52. " Not at all to Mark 13.34. revile. 53. Not to swear. 54. P Not to suspect & 25. 13. Persons. 55. 9 To lay Hands suddenly on no m Mat. 5.22. [This especially pertains * to Bishops. Eph. 4. 26. 1 Cor. 6, 10. Matth. 5. 22, Matth. 5. 24. James 2. 1. 4 1 Tim. 5. 22

* To whom also, and to all the Ecclesiastical Or-2 Tim. 4. 2. der, it is enjoyned, that they preach the Word, that they be instant in Season and out of Season that they Rebuke, Reprove, Exbort with all Long-[uffering and Doctrine.] 56. To keep the Lord's Day, (derived into an Obligation from a Practice (1Cor. 10. 31. Apostolical.) 57. To do all Things to the Glory Matt. 5.6. of God. 58. To hunger and thirst after Righ-"Titus 3.9. teousness and its Rewards. 59. "To avoid foolish Matt. 5.44. Queftions. 60. To pray for Persecutors, and Rom. 12.14 to do good to them that persecute us, and dey I Tim. 2. 1. spitefully use us. 61. Y To pray for all Men. Titus 3. 14.62. To maintain good Works for necessary Uses. Eph. 4. 28.63. To work with our own Hands, that we be not burthensome to others, avoiding Idleness.

Matt. 5. 48.64. To be perfect as our Heavenly Father is pero 1 Pet. 3. 8. tect. 65. To be liberal and frugal: For he that 2 Pet-1. 6, 7. will call us to account for our Time, will also 2 Cor. 8. 7. for the spending our Money. 66. d Not to use ² Cor. 9.5. uncomely Jestings. 67. Modelty as opposed to Eph. 5. 4. Boldness, to Curiofity, to Undecency. 68. To

o rTim. 2. 9 be swift to hear, flow to speak. 69. To Wor-James 1.19. ship the Holy [Jesus] at the mention of his Holy 5 Phil. 2. 10. Name: As of old, God was at the mention of

[Jehovah.]

These are the strait Lines of Scripture by which we may also measure our Obliquities, and discover our crooked Walking. If the Sick Man hath not done thele Things, or if he have done contrary to any of them, in any particular, he hath cause enough for his Sorrow, and matter for his Confession: Of which he needs no other Forms, but that he heartily deplore and plainly enumerate his Follies, as a Man tells the fad Stories of his own Calamity.

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SECT IX.

Of the Sick Man's Practice of Charity and Justice; by way of Rule.

I. Let the Sick Man set his House in order before he die; state his Cases of Conscience, reconcile the fractures of his Family, re-unite Brethren, cause right Understandings, and remove Jealousies, give good Counsels for the suture Conduct of their Persons and Estates, charm them into Religion by the Authority and Advantages of a dying Person; because the last Words of a dying Man, are like the Tooth of a wounded Lion, making a deeper Impression in the Agony than

in the most vigorous Strength.

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2. Let the Sick Man discover every secret of Art, or Magnifica Profit, Physick, or Advantange to Mankind, if he may verba mors do it without the prejudice of a third Person. Some ta excurit. Persons are so uncharitably envious, that they are will Nam verse ling that a secret Receipt should die with them, and be voces turn demum peburied in their Grave, like Treasure in the Sepulchre of Gore ab important and their Grave, like Treasure in the Sepulchre of Gore ab important. But this, which is a design of Charity, must ejiciuntur. therefore not be done to any Man's prejudice; and the Lucres. Mason of Herodotus the King of Egypt, who kept secret his notice of the King's Treasure, and when he was a dying told his Son, betrayed his Trust then when he should have kept it most sacredly for his own interest. In all other Cases let thy Charity out-live thee, that thou may'st rejoyce in the mansion of Rest, because, by thy means, many living Persons are eased or advantaged.

3. Let him make his Will with great Justice and Piety, that is, that the right Heirs be not defrauded for collateral Respects, Fancies, or indirect Fondness; but the Inheritances descend in their legal and due Chanel: And in those things where we have a liberty, that we take the Opportunity of doing vertuously, that is, of considering how God may be best served by our Donatives, or how the Interest of any Yertue may be promoted; in which we are principally to regard the Necessities of our nearest Kindred

and Relatives, Servants and Friends.

4. Let

un ausidor of revolution acti-עם דם שונו חמפלים או Cyru apad Xenoph. L. 8. Infinat.

4. Let the Will or Testament be made with ingenui-Aਜ் ? ச தகன்கள் மி ந்தி ty, openness, and plain expression Capluiouvra sgraxireiv, as av that he may not entail a Law-suit upon his Posterity and Relatives. and make them lofe their Charity, or intangle their Estates, or make

them poorer by the Gift. He hath done me no Charity. but dies in my Debt, that makes me fue for a Legacy.

5. It is proper for the State of Sickness, and an excellent anealing us to burial, that we give Alms in this State, fo burying Treasure in our Graves that will not perifh, but rife again in the Resurrection of the Bust. Let the Dispensation of our Alms be as little intrusted to our Executors as may be, excepting the

Lucian. de Luct. "Vide reg. 6. paulo inf. Herodot. Mus. 5. Plin. Lib. 4. cap. 11. Xiphilin. in Severo.

lasting and successive Portions; "but with our own present care let us exercise the Charity, and fecure the Stewardship It was a Custom amongst the old Greeks, to bury Horses, Cloaths, Arms, and whatfoever was dear to

the deceased Person, supposing they might need them; and that without Cloaths, they shou'd be found naked by their Judges; and all the Friends did use to bring Gifts, by fuch liberality thinking to promote the Inrerest of their Dead.

Αλλά, κόραι, το παιδί λεχώτα δώρο, σεροσαι, Θερμά χ τυχρε δάκρυα κείτε τάφε.

But we may offer our Nicharcus. ... erraqua ourselves best of all; our Doles and Funeral Meals, if they

Fallax fæpe fides, Testataque vota peribunt: Conftaues tumulum, fi sapis, ipfe tuum,

> be our own early Provisions, will then spend the better; and it is good to carry our Passing-penny in our Hand, and by reaching that Hand to the Poor, make a Friend in the everlasting Habitations.

* Written upon a Well in St. Edmund's Church in Lombard-Breet.

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+ Man, thee behoveth oft to have this in mind, That the u givest with thine band, that that thou find: For Midoms beth flothful, and Children beth unkind, Erecutors be h coverous, and keep all that they find. If any body ask, where the Deads Goods became? They Answer.

Do God me help and Halitam, he vied a poor Man. Think on this. and Relatives. ıi-

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He that gives with his own Hand, shall be fure to find it; and the Poor thall find it: But he that trufts Executors with his Charity, and the economy and iffues of his Vertue, by which he must enter into his Hopes of Heaven and Pardon, shall find but an ill accompt, when his Executors complain he died Poor. Think on this. To this purpose, wife and pious was the counsel of Salvian: "Let a dying Man, who hath nothing elfe of which Contra Ava " he may make an effective Oblation, offer up to God of his Substance; let him offer it with compunction and tears, with grief and mourning, as knowing that all our Oblations have their value, not by the " price, but by the affection; and it is our Faith that "commendeth the Money, fince God receives the Money by the Hands of the Poor, but at the same "time gives, and does not take the Bleffing; because the receives nothing but his own, and Man gives that "which is none of his own, that of which he is only " a Steward, and shall be accountable for every Shil-"ling. Let it therefore be offered humbly, as a Debte " or pays his Debts, not magnifically, as a Prince " gives a Donative . And let him remember that fuch "Doles do not pay for the Sin, but they ease the pu-" nishment; they are not proper Instruments of Re-"demption, but Instances of Supplication, and Advan-" tages of Prayer: And when we have done well, re-" member that we have not paid our Debt, but shewn " our willingness to give a little of that vast sum we " owe; and he that gives plentifully according to the " measure of his Estate, is still behind-hand according " to the measure of his Sins. Let him pray to God that " this late Oblation may be accepted; and so it will, " if it fails to him in a Sea of penitential Tears or Sor-

6. Let the Sick Man's Charity be fo ordered, that it may not come only to deck the Funeral, and make up the Pomp; Charity waiting like one of the folemn Mourners; but let it be continued, that befides the Alms of Health and Siekness, there may be a rejoycing in God, for his Charity, long after his Funerals, to as to become more beneficial and less publick; that the 1 lasmine's

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Chap. 4.

Poor may pray in private, and give God Thanks many Days together. This is matter of Prudence; and vet in this we are to observe the same regards which we had in the Charity and Alms of our Lives; with this only difference, that in the Funeral-Alms also of rich and able Persons, the publick Customs of the Church are to be observed, and Decency and Solemnity, and the expectations of the Poor, and matter of publick Opinion, and the reputation of Religion; in all other Cases let thy Charity consult with Humility and Prudence, that it never minister at all to Vanity, but be as full of Advantage and usefulness as it may.

11005 7 Te- 7. Every Man will torgive a dving Perfor: And ad mouve therefore let the Sick Man be ready and fure, if he can. Exasos, xar to fend to fuch Persons whom he hath injured, and beg oposeg av their Pardon, and do them Right. For in this Case he extes in cannot stay for an Opportunity of convenient and 715 7618 advantageous Reconcilement; he cannot then spin out pinos 7076 a Treaty, nor beat down the price of Composition,

nor lay a fnare to be quit from the obligation and coercion of Laws; but he must ask torgiveness downright, and make him amends as he can, being greedy of making use of this Opportunity of doing a Duty that must be done, but cannot any more, if not now, until time returns again, and tells the Minutes backwards, fo that Yesterday shall be reckoned in the por-

tions of the future.

8. In the intervals of sharper Pains, when the Sick Man amasses together all the Arguments of comfort, and Testimonies of God's love to him, and care of him, he must needs find infinite matter of Thanksgiving and Glorification to God: And it is a proper Act of Charity and Love to God, and Justice too, that he do honour to God on his Death-bed for all the Bleffings of his Life, not only in general Communications, but those by which he hath been separate and discerned from others, or supported and blessed in his own Perfon: Such as are, [In all my Life-time I never broke a Bone. I never fell into the Hands of Robbers, never into publick Shame, or into noisome Diseases; I have not begg'd my Bread, nor been tempted by great and unequal Fortunes 3 S

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Sect. 9.

Fortunes; God gave me a good Understanding, good Friends, or delivered me in such a Danger, and heard my Prayers in such particular presures of my Spirit.] This or the like enumeration or confequent Acts of Thanksgiving are apt to produce love to God, and Confidence in the Day of Trial: For he that gave me Bleffings in proportion to the State and Capacities of my Life, I hope also will do so in proportion to the Needs of my Sickness and my Death-bed. This we find practifed as a most reasonable piece of Piety by the wisest of the Heathens. So Antipater Tarfensis gave God thanks for his prosperous Voyage into Greece: And Crew made a handlom Prayer upon the tops of the Mountains, when by a phantain he was warned of his approaching Death: Receive [O God] my Father. these holy Rites, by which I put an end to many and great Affairs: And I give thee thanks for thy celestial Signs and prophetick Notices, whereby thou hast signified to me what I ought to do, and what I ought not. I present also very great thanks that I have perceived and acknowledged your care of me, and have never exalted my(elf above my Condition for any prosperous Accident. And I pray that you will grant felicity to my Wife, my Children, and Friends, and to me a Death such as my Life hath been. But that of Philagrius in Greg. Nazan. is eucharistical. but it relates more-especially to the Blessings and Advantages which are accidentally confequent to Sickness: I thank thee, O Father and Maker of all thy Children, that thou art pleased to bless and to sanctifie us evin against our Wills, and by the outward Man purgest the inward, and leadest us through Gross-ways to a blessed Ending, for Reasons best known unto thee. However, when we go from our Hospital and Place of little intermedial rest in our Journey to Heaven, it is fit that we give thanks to the Major Domo for our entertainment. When thefe Parts of Religion are finished, according to each Man's Necessity, there is nothing remaining of Personal Duty to be done alone, but that the Sick Man act over these Vertues by the renewings of Devotion, and in the way of Prayer; and that is to be continued as long as Life and Voice and Reason dwell with us.

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SECT.

Chap. 4.

SECT. X.

Acts of Charity, by way of Prayer and Ejaculation: Which may be also used for Thanksgiving, in case of Recovery.

the Foundation of the old same Estal

O My Soul, thou haft faid unto the Lord, Thou art my Pfal. 16. Lord; my goodness extendeth nat to thee: But to the 2, 3, Saints that are in the Earth, and to the excellent, in whom is all my delight. The Lord is the portion of my Inheri-5. tance and of my Cup; thou maintainest my Lot.

As for God, his may is perfett: The Word of the Lord Pfal. 18. is tried: He is a buckler to all those that trust in him. 30,

For who is God, except the Lord? Or who is a rock, fave 31, our God? It is God that girdeth me with Strength, and 32. maketh my Way perfett.

Be not thou far from me, O Lord: O my Strength, haste Pfal. 22.

thee to help me. 19,

Deliver my Soul from the Sword, my darling from 20, the power of the Dog. Save me from the Lion's mouth: 21, And thou hast heard me also from among the horns of the Unicorns.

I will declare thy Name unto my Brethren: In the 22,

midst of the Congregation will I praise thee.

Te that fear the Lord praise the Lord: Te Sons [of 73, God] glorifie him, and fear him before all ye Sons [of

Men.] For he hath not despised nor abhorred the Affliction 24. of the afflicted, neither bath he hid his Face from him; but when he cried unto him, he heard.

As the Hart panteth after the Water brooks, fo longeth Pfal. 42.

my Soul after thee, O God. Į,

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My Soul thirsteth for God, for the living God: When

shall I come and appear before the Lord?

O my God, my Soul is cast down within me. All thy 6, 7, Waves and Billows are gone over me. As with a Sword in my Bones I am reproached. Yet the Lord will command 10, 8. bis Loving kindness in the Day-time: And in the Night his Song Shall be with me, and my Prayer unto the God of my Life.

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He that loveth not the Lord Jesus, let him be accursed. 1Cor. 16. O that I might love thee as well as ever any creature 22. loved thee! He that dwelleth in love, dwelleth in God. 1 Joh. 4. There is no fear in love. 16, 18.

The Prayer.

Most gracious and eternal God and loving Father, who haft poured out thy Bowels upon us, and feht the Son of thy Love unto us to die for Love; and to make us dwell in Love, and the eternal comprehensions of thy Divine Mercies; O be pleased to inflame my Heart with a holy Charity toward Thee and all the World. Lord, I forgive all that ever have offended me, and beg that both they and I may enter into the Possession of thy Mercies, and feel a gracious Pardon from the fame Fountain of Grace: And do thou forgive me all the Acts of Scandal whereby I have provoked, or tempted, or lessened, or disturbed any Person. Lord, let me never have any portion among and break the Charities of the Church and Christian Communion. And though I am fallen into evil Times, in which Christendom is divided by the Names of an evil Division; yet I am in Charity with all Christians, with all that love the Lord Jesus, and long for his coming, and I would give my Life to fave the Soul of any of my Brethren: And I humbly beg of thee, that the publick Calamity of the several Societies of the Church may not be imputed to my Soul, to any evil Purposes.

II.

LORD, preserve me in the Unity of thy Holy Church, in the Love of God and of my Neighbours. Let thy Grace enlarge my Heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give Thanks to thee for all thy Favours, with which thou hast enriched my Soul, and supported my Estate, and preserved my Person, and rescued me from Danger, and invited me to goodness in all the Days and Periods of my Life. Thou hast led me through it with an excellent Conduct;

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Conduct; and I have gone aftray after the manner of Men; but my heart is towards thee. O do unto thy Servant as thou useft to do unto those that love thy Name: Let thy Truth comfort me, thy Mercy deliver me, thy Staff support me, thy Grace sanctifie my Sorrow, and thy Goodness pardon all my Sins, thy Angels guide me with safety in the shadow of Death, and thy most Holy Spirit lead me into the land of Righteousness, for thy Name's sake, which is so comfortable, and for Jesus Christ his sake, our dearest Lord, and most gracious Saviour. Amen.

CHAP. V.

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Of Visitation of the Sick: or, the Assistance that is to be done to dying Persons by the Ministry of their Clergy-Guides.

SECT. I.

dying Persons distinct from the Covenant of the living, hath also appointed no distinct Sacraments for them, no other manner of usages but such as are common to all the spiritual Necessities of living and healthful Persons. In all the Days of our Religion, from our Baptism to the Resignation and delivery of our Soul, God hath appointed his Servants to minister to the Necessities, and eternally tobles, and prudently to guide, and wisely to judge concerning Souls; and the Holy Ghost, that anointing from above, descends upon us in several effluxes, but ever by the Ministeries of the Church. Our Heads are anointed

anointed with that facred Unction, Baptism, (not in Ceremony, but in real and proper effect) our Foreheads in Confirmation, our Hands in Ordinations, all our Senses in the Visitation of the Sick; and all by the Ministry of especially deputed and instructed Persons. And we who all our Life-time derive Bleffings from the Fountains of Grace by the chanels of Ecclesiastical Ministeries, must do it then especially when our Needs are most pungent and actual. I. We cannot give up our Names to Christ, but the holy Man that Ministers in Religion must Enroll them, and present the Persons and confign the Grace, When we beg for God's Spirit, the Minister can best present our Prayers, and by his Advocation hallow our private Defires, and turn them into publick and potent Offices. 2. If we defire to be established and confirmed in the Grace and Religion of our Baptism, the Holy Man, whose Hands were anointed by a special Ordination to that and its symbolical Purposes, lays his Hands upon his Catechumen, and the anointing from above descends by that Ministry. 3. If we would eat the Body and drink the Blood of our Lord, we must address ourselves to the Lord's Table, and he that stands there to bless and to minitter, can reach it forth, and feed thy Soul; and without his Ministry thou can't not be nourished with that Heavenly Feast, nor thy Body configned to Immortality, nor thy Soul refreshed with the Sacramental Bread from Heaven, except by Spiritual Suppletories, in Cases of Necessity and an impossible Communion. 4. If we have committed Sins, the Spiritual Man is appointed to restore us, and to pray for us, and to receive our Contessions, and to enquire into our Wounds, and to infuse Oil and Remedy, and to pronounce Pardon. 5. It we be cut off from the Communion of the Faithful by our own Demerits. their holy Hands must reconcile us and give us Peace; they are our appointed Comforters, our In-Aructors, our ordinary Judges: And in the whole, what the Children of Ifrael begg'd of Moses, that

Exod. 20,19. God would no more speak to them alone, but to his Servant
Moses, lest they should be consumed; God, in compli-

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ance with our Infirmities, hath of his own goodness established as a perpetual Law in all Ages of Christinnity, that God will fpeak to us by his Ministers, and our folemn Prayers shall be made to him by their Advocation, and his Bleffings descend from Heaven by their Hands, and our Offices return thither by their presidencies, and our Repentance will be managed by them, and our pardon in many Degrees ministred by them. God comforts us by their Sermons, and reproves us by their Discipline, and cuts off some by their Severity, and reconciles others by their Gentleness, and relieves us by their Prayers, and instructs us by their Discourses, and heals our Sicknesses by their Intercession presented to God, and united to Christ's Advocation: And in all this, they are no Causes, but Servants of the Will of God, Instruments of the Divine Grace and Order, Stewards and Dispensers of the Mysteries, and appointed to our Souls to serve and lead, and to help in all Accidents, Dangers and Necessities.

And they who received us in our Baptism, are also to carry us to our Grave, and to take care that our End be as our Life was, or should have been Oiov me alwar Schwarz, rolantly if the And therefore it is adolished as an Apostolical Rule, Is any Man Sick James. 14. among you? Let him send for the Elders of the Church,

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The sum of the Duties and Offices respectively implied in these Words, is in the following Rules.

SECT. II.

Rules for the manner of Visitation of Sick Persons.

I. LET the Minister of Religion be sent to, not only against the Agony of Death, but be advised with in the whole Conduct of the Sickness; for in Sickness indefinitely, and therefore in every Sickness, and therefore in such which are not Mortal, which end in Health, which have no Agony or final Temptations, St. James gives the Advice; and the Sick Man being bound

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to require them, is also tied to do it when he can know them, and his own Necessity. It is a very great evil both in the matter of Prudence and Piety, that they fear the Priest as they fear the Embalmer, or the Sexton's Spade: And love not to converse with him, unless they can converse with no Man else; and think his Office to much to relate to the other World, that he is not to be treated with while we hope to live in this; and indeed, that our Religion be taken care of only when we die: And the Event is this (of which I have feen some sad experience) That the Man is deadly Sick. and his Reason is useless, and he is laid to Sleep, and his Life is in the confines of the Grave, fo that he can do nothing toward the trimming of his Lamp; and the Curate shall say a few Prayers by him, and talk to a dead Man, and the Man is not in a Condition to be helped, but in a Condition to need it hugely. He cannot be called upon to contess his Sins, and he is not able to remember them, and he cannot understand an Advice, nor hear a free Discourse, nor be altered from 2 Passion, nor cured of his Fear, nor comforted upon any Grounds of Reason or Religion, and no Man can tell what is likely to be his Fate; or if he does, he cannot Prophely good Things concerning him, but evil. Let the Spiritual Man come when the Sick Man can be conversed withal and instructed. when he can take medicine and amend, when he understands or can be taught to understand the Case of his Soul, and the Rules of his Conscience; and then his Advice may turn into Advantage: It cannot otherwise be useful.

And have so much variety in them, that they are not to be transacted at once: And therefore they do not well that send once to see the good Man with Sorrow, and hear him Pray, and thank him, and dismiss him civilly, and desire to see his Face no more. To dress a Soul for Funeral, is not a Work to be dispatcht at one Meeting: At once he needs a Comfort, and anon Something to make him willing to die; and by and by he is tempted to Impatience, and that needs a special Cure:

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Sect. 2.

and it is a great work to make his Confessions well. and with advantages; and it may be the Man is careless and indifferent, and then he needs to understand the evil of his Sin, and the danger of his Person; and his Cases of Conscience may be so many and so intricate, that he is not quickly to be reduced to Peace. and one Time the holy Man must Pray, and another Time he must Exhort, a third Time Administer the holy Sacrament; and he that ought to watch all the periods and little portions of his Life, left he shou'd be furprized and overcome, had need be watched when he is Sick, and affifted, and called upon, and reminded of the several Parts of his Duty, in every instant of his Temptation. This Article was well provided for among the Easterlings; for the Priests, in their Visitations of a Sick Person, did abide in their attendance and ministry for seven Days together. The want of this, makes the Visitations fruitless, and the calling of the Clergy contemptible, while it is not suffered to imprint its proper effects upon them that need it in a lafting Ministry.

3. St. James advices, that when a Manis Sick, he should sam. 5. 14. fend for the Elders; one Sick Man for many Presbyters: Gabriel. in a. And so did the Eastern-Ghurches, they sent for seven. And like a College of Physicians, they ministred Spiritual Remedies, and sent up Prayers, like a Choire of singing Clerks, In Cities they might do so, while the Christians were sew, and the Priests many: But when they that dwelt in the Pagi or Villages ceased to be Pagans and were baptized, it grew to be an impossible Felicity, unless in sew Cases, and to some more eminent Persons: But because they need it most, God hath taken care that they may best have it; and they that can, are

not very prudent if they neglect it.

4. Whether they be many or few that are fent to the Sick Person, let the Curate of his Parish or his own Confessor be among them, that is, let him not be wholly advised by Strangers who know not his particular Necessities; but he that is the ordinary Judge cannot safely be passed by in his extrordinary Necessity, which in so great portions depends upon his whole

Life past: And it is matter of suspicion, when we decline His Judgment that knows us best, and with whom we formerly did converse, either by choice of by law, by private election or publick constitution. It concerns us then to make severe and profitable Judgments, and not to conspire against ourselves, or procure such Assistances which may handle us softly, or comply with our weaknesses more than relieve our necessities.

cessities.
5. When the Ministers of Religion are come, first let them do their ordinary Offices, that is, pray for Grace to the Sick Man, for Patience, for Refignation, for Health, (if it seems good to God, in order to his great Ends.) For that is one of the Ends of the advice of the Apostle. And therefore the Minister is to be fent for, not when the case is desperate, but before the Sickness is come to its criss or period. Let him discourse concerning the Causes of Sickness, and by a general Instrument move him to consider concerning his Condition: Let him call upon him to fet his Soul in order, to trim his Lamp, to dress his Soul, to renew Acts of Grace by way of Prayer, to make amends in all the Evils he hath done, and to supply all the defeets of Duty, as much as his past Condition requires. and his prefent can admit.

6. According as the Condition of the Sickness, or the Weakness of the Man is observed, so the exhortation is to be less, and the Prayers more, because the Life of the Man was his main preparatory: And therefore if his Condition be full of Pain and Infirmity, the shortness and small number of his own Acts is to be Supplied by the Act of the Ministers and Standers by who are in such Case to speak more to God for him, than to talk to him. For the prayer of the Righteons, when it is fervent, hath a promile to prevail much in behalf of the Sick Person. But Exhortations must prevail with their own proper weight, not by the passion of the Speaker. But yet this affiftance by way of Prayers, is not to be done by long Offices, but by frequent and fereient and holy. In which Offices if the Sick Man joins, let them be short, and apt to comply with his little Strength

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Strength and great Infirmities: If they be faid in his behalf without his Conjunction, they that pray may prudently use their own Liberty, and take no measures but their own Devotions and Opportunies, and the Sick Man's Necessities.

When he hath made this general Address and preparatory entrance to the work of many Days and Periods, he may descend to the particular by the follwing

Instruments and Discourses.

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Of Ministring in the Sick Man's Confession of Sins delugation and Repentance. Is a long it on the

THE first necessity that is to be served, is that of Repentance; in which the Ministers can in no way ferve him, but by first exhorting him to Confelfion of Sins, and declaration of the State of his Soul. For unless they know the manner of his Life, and the degrees of his Restitution, either they can do nothing at all, or nothing of advantage and certainty. His Discourses, like Jonathan's Arrows, may shoot short, or shoot over, but not wound where they should nor open those Humours that need a launcet or a cautery. To this purpole, the Sick Man may be reminded salony blody appropriatel was youted

Arguments and Exhortations to move the Sick Man to Confession of Sins.

lo copie in creedies to every Scientific Sichaels, can bet

r. That God hath made a special promise to Confestion of Sins. He that confesseth his Sins and for aketh Prov. 28. 15. them shall have mercy: And, If we confess our Sins, God is , John 1. 91 Righteous to forgive us our Sins, and to cleanfe us from all Unrighteon [nefs. 2. That Contession of Sins, is a proper act and introduction to Repentance. 3. That when the Jews being warned by the Sermons of the Baptist. repented of their Sins, they confessed their Sins to John Match. 3. 6 in the susception of Baptism. 4. That the Converts in the Days of the Apostles returning to Chris

Acts 19. 18. pentance, by contession and declaration of their Deeds which they then renounced, abjured, and confessed to the Apostles. 5. That Confession is an Act of many Vertues together. 6. It is the gate of Repentance; 7. An Instrument of Shame and Condemnation of our Sins; 8. A Glorification of God, so called by Joshua particularly in the Case of Achan; 9. An Acknowledgment that God is just in punishing; for by confessing of our Sins, we also confess his Justice, and are affestors with God in this Condemnation of ourselves; 10. That by such an Act of judging ourselves, we escape the more

Cor. T. 31 angry Judgment of God: St. Paul exprelly exhorting us to it upon that very inducement. 11. That Confelfion of Sin is so necessary a Duty, that in all Scriptures it is the immediate preface to Pardon, and the certain consequent of godly forrow, and an integral or constituent part of that Grace, which together with Faith makes up the whole Duty of the Golpel. 12. That in all Ages of the Gospel it hath been taught and practifed respectively, that all the Penitents made Confesfions proportionable to their Repentance, that is publick or private, general or particular. 13. That God, by Testimonies from Heaven, that is, by his Word, and by a confequent rare piece of Confcience, hath given approbation to this holy Duty. 14. That by this Instrument those whose Office it is to apply Remedies to every Spiritual Sickness, can best perform their Offices. 14. That it is by all Churches esteemed a Duty necessary to be done in Cases of a troubled Conscience. 16. That what is necessary to be done in one Case, and convenient in all Cases, is fit to be done by all Persons. 17. That without Confession, it cannot easily be judged concerning the Sick Person, whether his Conscience ought to be troubled or no, and therefore it cannot be certain that it is not necessary. 18. That there can be no reason against it, but such as consults with Flesh and Blood, with Infirmity and Sins; to all which, Confession of Sins is a direct lenemy. 19. That now is that time when all the Imperfections of his Repentance, and all

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the breaches of his Duty are to be made up, and that if he omits this opportunity, he can never be admitted to a falutary and medicinal Confession. 20. That St. James gives an express Precept, that we Christians should confess our Sins to each other, that is, Christian to Christian, Brother to Brother, the People to their Minister; and then he makes a specification of that Duty which a Sick Man is to do when he hath fent for the Elders of the Church. 21. That in all this

there is no force lies upon him, but if he bide his Sins he shall not be directed, (so said the wife Man;) but er'e long he must appear before the great Judge of Men and Angels: And his Spirit will be more amazed and confounded to be feen among the Angels of Light with the shadow of the Works of Darkness upon him, than he may fuffer by confessing to God in the presence of him whom God hath fent to heal

Si tacuerit qui percuffus est, & non egerit pænitenriam, nec vulnus suum fratri & magistro voluerit confiteri, magister qui linguam hibet ad curandum facile ei prodesse non poterit. Si enim erubescat ægrotus vulnus medico confiteri quod ignorat, medicina non curat, S. Hieron, ad caput 10. Ecclef. Si enim hoc fecerimus, & revelaverimus peccata nostra non folum Deo, sed & his qui possunt mederi vulneribus nofiris arque peccatis, delebuntur peccata nostra. Orig. hom. 17. in Lucan.

him. However, it is better to be ashamed here than to be confounded hereafter. * Pol pudere prastat quam * Plant. Tri pigere totidem literis. 22. That Confession being in or- num. der to pardon of Sins, it is very proper and analogi-pronum eft cal to the nature of the thing, that it be made there superos conwhere the Pardon of Sins is to be administred: And tempere tethat, of Pardon of Sins God hath made the Minister talis idem the publisher and dispenser: And all this is besides the nemo sciat. accidental Advantages which accrue to the Conscience, Juv. Sat. 13? which is made ashamed, and timorous, and restrained by the Mortifications and Blushings of discovering to a Man the Faults committed in Secret. 23. That the Ministers of the Gospel are the Ministers of Reconciliation, are commanded to restore such Persons as are overtaken in a Fault; and to that Purpose they come to offer their Ministry, if they may have Cognizance of the Fault and Person. 24. That in the matter of Prudence it is not fafe to trust a Man's felf in the final Condition and last security of a Man's Soul, a Man being no good Judge in his own Case. And when a Duty is so useful

Promises Evangelical, by Scripture Precedents, by the Example of both Testaments, and prescribed by Injunctions Apostolical, and by the Canon of all Churches, and the Example of all Ages, and taught us even by the Proportions of Duty, and the Analogy to the power Ministerial, and the very Necessities of every Man; he that for Stubbornness or sinful Shame-sac'dness, or Prejudice, or any other Criminal Weakness shall decline to do it in the Days of his Danger, when the Vanities of the World are worn off, and all Affections to

Qui homo culpam admisit in se nullus est tam parvi pretii quin pudeat, quin purget sese.

Plant. Aulul.

Sin are wearied, and the Sin itself is pungent and grievous, and that we are certain we shall not escape Shame for them hereafter, unless we

be ashamed of them here, and use all the proper Instruments of their Pardon; this Man, I say, is very near Death, but very far off from the Kingdom of Heaven.

2. The Spiritual Man will find in the Conduct of this Duty many Cases and varieties of Accidents which will alter his Course and Forms of Proceedings. Most Men are, of a rude indifferency, apt to excuse themselves, ignorant of their Condition, abused by evil Principles, content with a general and indefinite Confession; and if you provoke them to it by the foregoing Considerations, lest their Spirits should be a little uneasse, or not secured in their own Opinions, will be apt to say,

Werum hoc se amplectitur uno, Hoc amat, hoc laudat, Matronam nullam ego tango. Horat. Ser. L. 2. Sat. 2. They are Sinners, as every Man hath his Infirmity, and he as well as any Man: But God be thanked, they

hear no ill-will to any Man, or are no Adulterers, or no Rebels, or they fought on the right side; and God be merciful unto them, for they are Sinners. But you shall hardly open their Breasts farther: And to inquire beyond this, would be to do the Office of an Accuse.

Persons who have been so used to an habitual course of a constant Intemperance or Dissolution in any other Instance, that the Crime is made natural and necessary, and the Conscience hath digested all the trouble,

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and the Man thinks himself in a good Estate, and never reckons any Sins, but those which are the egressions and passings beyond his ordinary and daily Drunkenness. This happens in the Cases of Drunkenness, and intemperate Eating, and Idleness, and Uncharitableness, and in lying and vain Jestings, and particularly in such Evils which the Laws do not punish, and publick Customs do not shame, but which are countenanced by potent Sinners, or evil Customs, or good Nature, and mistaken Civilties.

Instruments, by way of Consideration, to awaken a careless Person, and a stupid Conscience.

IN these and the like Cases the Spiritual Man must awaken the Lethargy, and prick the Conscience, by representing to him, * That Christianity is a holy and strict Religion. * That many are called but few are chosen. * That the number of them that are to be laved are but very few in respect of those that are to descend into Sorrow and everlasting Darkness. * That we have covenanted with God in Baptism to live a holy Life. * That the measures of Holinels in Christian Religion, are not to be taken by the evil proportions of the Multitude, and common Fame of loofe and less severe Persons; because the Multitude is that which does not enter into Heaven, but the few, the elect, the holy Servants of Jefus. * That every habitual Sin does amount to a very great guilt in the whole, though it be but in a small Instance. * That it the Righteous scarcely be faved, then there will be no Place for the Unrighteous and the Sinner to appear in but Places of Horrour and Amazement. * That Confidence hath destroyed many South and many have had a fad portion who have reckoned themselves in the Calendar of Saints. * That the Promises of Heaven are so great, that it is not reasonable to think that every Man, and every Life, and an easie Religion shall possess such infinite Glories. * That although Heaven is a Gift, yet there is a great feverity and strict exacting of the CondiConditions on our part to receive that Gift. * That

fome Persons who have lived strictly for Forty Years together, yet have miscarried by some one Crime at last, or some secret Hypocrisie, or a latent Pride, or a creeping Ambition, or a phantaftick Spirit; and therefore much less can they hope to receive so great portions of Felicities, when their Life hath been a continual declination from those Severities which might have created Confidence of Pardon and Acceptation. through the Mercies of God, and the Merits of Jelus. * That every good Man ought to be suspicious of himfelf, and in his Judgment concerning his own Condition to fear the worst, that he may provide for the better. * That we are commanded to work out our Salvation with Fear and Trembling. * That this Precept was given with very great Reason, confidering the thousand thousand Ways of miscarrying. * That Apud Surium St. Paul himself, and St. Arsenius, and St. Elzearius, and die 27. Sept. divers other remarkable Saints, had at some Times great Apprehensions of the Dangers of failing of the mighty price of their high calling. * That the Stake that is to be lecured is of so great an Interest, that all our Industry and all the Violences we can suffer in the Profecution of it are not considerable. * That this Affair is to be done but once, and then never any more unto eternal Ages. * That they who profess themselves Servants of the Institution, and Servants of the Law and Discipline of Jesus, will find that they must Judge themselves by the proportions of that Law by which they were to Rule themselves. * That the Laws of Society and Civility, and the Voices of my Company, are as ill Judges as they are Guides; but we are to stand or fall by his Sentence, who will not confider or value the Talk of idle Men, or the persuasion of wilfully-abused Consciences, but of him who hath felt our Infirmity in all Things but Sin, and knows where our Failings are unavoidable, and where and in what degree they are excusable; but never will endure Sin should seize upon any part of our Love and

i John 3. 20. deliberate Choice, or careless Co-habitation. * That if 1 Cor. 4.4. our Gonscience accuse us not, yet are we not hereby justified.

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stified, for God is greater than our Consciences. * That they who are most innocent have their Consciences most tender and sensible. * That scrupulous Persons are always most religious; and that to feel nothing, is not a fign of Life, but of Death. * That nothing can be hid from the Eyes of the Lord, to whom the Day and the Night, publick and private, Words and Thoughts, Actions and Designs, are equally discernible. * That a lukewarm Person is only secured in his own-Thoughts, but very unsafe in the Event, and despised by God. * That we live in an Age in which that which is called and esteemed a holy Life, in the Days of the Apostles and holy Primitives would have been esteemed indifferent, sometimes scandalous, and always cold. * That what was a Truth of God then, is fo now; and to what severities they were tied, for the same also we are to be accountable; and Heaven is not now an easier purchase than it was then. * That if he would cast up his Accompts, even with a superficial Eye, Let him confider how few good Works he hath done, how inconfiderable is the relief which he gave to the poor, how little are the extraordinaries of his Religion, and how unactive and lame, how polluted and disordered, how unchosen and unpleasant were the ordinary Parts and Periods of it? And how many and great Sins have stained his course of Life: and until he enters into a particular scrutiny, let him only revolve in his Mind what his general Course hath been; and in the way of Prudence, let him fay whether it was laudable and holy, or only indifferent and excusable: And if he can think it only excusable, and so as to hope for Pardon by such suppletories of Faith, and arts of Persuasion, which he and others use to take in for Auxiliaries to their unreasonable Confidence; then he cannot but think it very fit that he fearch into his own State, and take a guide, and erect a tribunal, or appear before that which Christ hath Illi mors graerected tor him on Earth, that he may make his access vis incubat, fairer when he shall be called before the dreadful mis omnibus Tribunal of Christ in the Clouds. For it he can be Ignorus moriconfident upon the Stock of an unpraised or a loofer tur fibi.

Lite.

Life, and should dare to venture upon wild Accompts without Order, without Abatements, without Consideration, without Conduct, without Fear, without Scrutinies and Confessions, and Instruments of Amends or Pardon; he either knows not his Danger, or Cares not for it, and little understands how great a horrour that is, that a Man should rest his Head for ever upon a Cradle of Flames, and lie in a Bed of Sorrows and never Sleep, and never end his Groans or the gnashing of his Teeth.

of his Teeth.

This is that which some Spiritual Persons call 4makening of a Sinner by the terrours of the Lam: which is a good Analogy or Tropical Expression to represent the Threatnings of the Gospel, and the Danger of an incurious and a Sinning Person: But we have nothing else to do with the terrours of the Lam; for, bleffed be God, they concern us not. The terrours of the Law were the intermination of Curles upon all those that ever broke any of the least Commandments, once, or in any Instance : And to it the Righteonsness of Faith is opposed. The terrours of the Law admitted no Repentance, no Pardon, no Abatement; and were for levere, that God never inflicted them at all according to the letter, because he admitted all to Repentance that defired it with a timely Prayer, unless in very few Cases, as of Achan or Corah, the gatherer of Sticks upon the Sabbath-Day, or the like: But the State of Threatnings in the Gospel is very fearful, because the Conditions of avoiding them are easie and ready, and they happen to evil Persons after many Warnings, fecond Thoughts, frequent Invitations to Pardon and Repentance, and after one entire Pardon configned in Baptism. And in this sense it is necessary that such Persons as we now deal withal should be instructed concerning their Danger.

4. When the Sick Man is either of himself, or by these Considerations, set forward with Purposes of Repentance and Confession of his Sins in order to all its holy Purposes and Effects, then the Minister is to affish him in the understanding the number of his Sins, that is, the several Kinds of them, and the various manners

manners of prevaricating the Divine Commandments: For as for the number of the particulars in every kind, he will need less help; and if he did, he can have it no where but in his own Conscience, and from the Witnesses of his Conversation. Let this be done by prudent Infinuation, by arts of Remembrance and secret Notices, and propounding Occasions and Instruments of recalling such things to his Mind, which either by publick Fame he is accused of, or by the Temptations of his Condition it is likely he might have contracted. I she tall a

5. If the Person be truly penitent, and forward to confess all that are set before him, or offered to his fight at a half Face, then he may be complied withal in all his innocent Gircumstances, and his Conscience made placid and willing, and he be drawn forward by good Nature and Civility, that his Repentance in all the Parts of it, and in every step of its Progress and Emanation, may be as voluntary and chosen as it can. For by that means if the Sick Person can be invited to do the work of Religion, it enters by the door of his Will and Choice, and will pass on toward Confummation

by the Instrument of Delight. A fronting and or sold?

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6. If the Sick Man be backward and without apprehension of the good-natur'd and civil way, let the Minister take care that by some way or other the Work of God be fecured: And if he will not understand when he is secretly prompted, he must be hallooed to, and asked in plain Interrogatives concerning the Crime of his Life. He must be told of the evil Things that are spoken of him in Markets and Exchanges, the proper Temptations and accustomed Evils of his Calling and Condition, of the Actions of Scandal: And in all those Actions, which were publick, or of which any Notice is come Abroad, let care be taken that the right fide of the Gale of Conscience be turned toward him, and the Errour truly reprefented to him by which he was abused; as the Injuflice of his Contracts, his Oppressive Bargains, his Rapine and Violence: And if he hath perfuaded himfelf to think well of a frandalous Actions, let him be non

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instructed and advertised of his folly and his dan-

7. And this advice concerns the Minister of Religion to follow without Partiality, or Fear, or Interest, in much Simplicity, and Prudence, and hearty Sincerity; having no other Consideration, but that the Interest of the Man's Soul be preserved, and no Caution used, but that the matter be represented with just Circumstances, and Civilities fitted to the Person with Presaces of honour and regard, but so that nothing of the Duty be diminished by it, that the Introduction do not spoil the Sermon, and both together ruine two

Souls [of the speaker, and the hearer.] For it may soon be considered, if the Sick Man be a poor or an indifferent Person in secular account, yet his Soul is equally dear to God, and was redeemed with the same highest price, and is therefore to be highly regarded: And there is no Temptation, but that the Spiritual Man may speak treely without the allays of Interest or Fear, or mistaken Civilities. But if the Sick

Man be a Prince, or a Person of Eminence or Wealth, let it be remembred, it is an ill expression of reverence to his Authority, or of regard to his Person, to let him perish for the want of an honest, and just,

8. Let the Sick Man in the Scrutiny of his Con-

and a free Homily.

fcience and Confession of his Sins, be carefully reminded to consider those Sins which are only condemned in the Court of Conscience, and no-where else; for there are certain Secrecies and Retirements, Places of Darkness, and artificial Veils, with which the Devil uses to hide our Sins from us, and to incorporate them into our Affections by a constant uninterrupted Practice, before they be prejudiced or Discovered.

1. There are many Sins which have Reputation, and are accounted Honour; as Fighting a Duel, answering a Blow with a Blow, carrying Armies into a Neighbour-Country, robbing with a Navy, violently seizing upon a Kingdom.

2. Others are permitted by Law; as Usury in all Gountries: And because every excess of it is a certain Sin, the permis-

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fion of so suspected a matter makes it ready for us. and instructs the Temptation. 3. Some Things are not forbidden by Law; as lying in ordinary Discourse. Jearing, Scoffing, intemperate Eating, Ingratitude, felling too Dear, circumventing another in Contracts, importunate Intreaties, and Temptation of Persons to many Instances of Sin, Pride and Ambition. 4. Some others do not reckon they Sin against God, it the Laws have seized upon the Person; and many that are imprisoned for Debt. think themselves disabliged from Payment; and when they pay the Penalty, think they owe nothing for the Scandal and Disobedience. 5. Some Sins are thought not confiderable, but go under the title of Sins of Infirmity, or inseparable Accidents of Mortality; such as idle Thoughts, foolish Talking, looser Revellings, Impatience, Anger, and all the Events of evil Company. 6. Lastly, many Things are thought to be no Sins; fuch as mispending of their Time, whole Days or Months of useless and impertinent Employment, long Gaming, winning Mens Money in greater Portions, tensuring Mens Actions, Curiosity, Equivocating in the Prices and secrets of Buying and Selling, Rudeness, speaking Truths envioully, doing good to evil Purpofes, and the like. Under the dark shadow of these unhappy and fruitless Yew-trees, the Enemy of Mankind makes very many to lie hid from themselves, sewing before their Nakedness the Fig-leaves of popular and idol Reputation, and Impunity, publick Permission, a temporal Penalty, Infirmity, Prejudice, and direct errour in Judgment, and Ignorance. Now in all these Cases the Ministers are to be inquisitive and observant, lest the fallacy prevail upon the Penitent to evil Purpoles of Death or dimunition of his good, and that those Things which in his Life passed without Observation, may now be brought forth and pass under Sams and Harrows, that is, the feverity and censure of Sorrow and Condemnation.

9. To which I add, for the likeness of the thing, that the matter of omission be considered; for in them lies the bigger half of our Failings: And yet in many Instances they are undiscerned, because they very often

fit down by the Conscience, but never upon in: And they are usually looked upon as poor Men do upon their not having Coach and Horses, or as that knowledge is miffed by Boys and Hinds which they never had; it will be hard to make them understand their Ignorance; it requires knowledge to perceive it and therefore he that can perceive it, hath it not. But by this pressing the Conscience with omissions. I do not mean recess fions or distances from States of eminency or perfections: For although they may be used by the Ministers as an Instrument of Humility, and a Chastifer of too big a Confidence; yet that which is to be confessed and repented of is omission of Duty in direct Instances and Matters of Commandment, or collateral and personal Obligations, and is especially to be considered by Kings and Prelates, by Governours and rich Persons, by Guides of Sculs and Presidents of Learning in publick Charge, and by all others in their proportions.

the Sick Man's Confession be as minute and particular as it can, and that as few Sins as may be, be intrusted to the general Prayer of Pardon for all Sins: For by being particular and enumerative of the variety of Evils which have disordered his Life, his Repentance is disposed to be pungent and afflictive, and therefore more salutary and medicinal; it hath in it more sincerity, and makes a better judgment of the final Condition of the Man; and from thence it is certain the hopes of the Sick Man can be more Consident and Rea-

tonable.

of the Spiritual Man that affilts at the Repentance of the Sick must not be inquisitive into all the Circumstances of the particular Sins, but be content with those that are direct Parts of the Crime, and Aggravation of the Sorrow: Such as frequency, long abode and earnest Choice in acting them; violent Desires, great Expence, Scandal of others; Dishonour to the Religion, Days of Devotion, Religious Solemnities and Holy Places; and the Degrees of Boldness and Impudence, perfect Resolution, and the Habit. It the Sick Person be re-minded or inquired into concerning these, it may prove a good

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good instrument to increase his Contrition, and perfect his penitential Sorrows, and facilitate his Absolution and the means of his Amendment. But the other Circumstances as of the relative Person in the participation of the Grime, the Measures or Circumstances of the impure action, the name of the injured Man or Woman, the quality or accidental Condition; these and all the like, are but Questions springing from Curiofity, and producing Scruple, and apt to turn into many Inconveniences.

12. The Minister in this Duty of Repentance must

be diligent to observe con- Nume & depositum non inficiatur amicus, pents, that he be not impoied upon by some one ex-

cerning the Perion that re- Si reddar Vererem cum tora arugine follem. Prodigiosa fides & Thuscis digna libellis.

Juven. Sat. 13;

cellent thing that was remarkable in the Sick Man's former Life. For there are some People of one good thing. Some are Charitable to the poor out of kindheartedness, and the same good nature makes them easie and compliant with drinking Persons, and they die with Drink, but cannot live with Charity: And their Alms it may be shall deck their Monument, or give them the reward of loving Persons, and the poor Man's thanks for Alms, and procure many temporal Bleffings; but it is very fad that the reward should be all spent in this World. Some are really Just Persons and punctual observers of their Word with Men, but break their Promises with God, and make no icruple of that. In these and all the like Cases the Spiritual Man must be careful to Remark, that good proceeds from an invire and integral Cause, and evil from every Part: That one Sickness can make a Man die; but he cannot live and be called a found Man without an intire Health, and therefore if any Confidence ariles upon that Stock, so as that it hinders the strictness of the Repentance, it must be allay'd with the representment of this sad Truth, That he who reserves one evil in his Choice, hath chosen an evil Portion, and Colloquintida and Death is in the Pot: And he that Worships the God of Ifrael with a frequent Sacrifice, and yet upon the Anniversary will bow in the house of Venus, and

and loves to see the Follies and the Nakedness of Rimmon, may eat part of the Flesh of the Sacrifice, and fill his Belly, but shall not be refreshed by the holy Cloud arising from the Altar, or the Dew of Heaven descend-

ing upon the Mysteries.

12. And yet the Minister is to estimate, that one or more good things is to be an ingredient into his Judgment concerning the State of his Soul, and the Capacities of his Restitution, and Admission to the Peace of the Church: And according as the excellency and ufefulnels of the Grace hath been, and according to the Degrees and the Reasons of its Prosecution, so abatements are to be made in the Injunctions and Impolitions upon the Penitent. For every Vertue is one degree of approach to God: And though in respect of the acceptation it is equally none at all, that is, it is as certain a Death if a Man dies with one mortal Wound as if he had Twenty; yet in such Persons who have some one or more Excellencies, though not an entire Piety, there is naturally a nearer approach to the State of Grace, than in Persons who have done Evils, and are eminent for nothing that is good. But in making Judgment of fuch Persons, it is to be enquired into and noted accordingly, why the Sick Person was fo eminent in that one good thing; whether by choice and apprehension of his Duty, or whether it was a Vertue from which his State of Life ministred nothing to dehort or discourage him, or whether it was only a Consequent of his natural Temper and Constitution. If the First, then it supposes him in the Neighbourhood of the State of Grace, and that in other things he was strongly tempted. The Second is a felicity of his Education, and an effect of Providence. Third is a felicity of his Nature and a Gift of God in order to Spiritual Purposes. But yet of every one of these Advantage is to be made. If the Conscience of his Duty was the principle, then he is ready formed to entertain all other Graces upon the same reason, and his Repentance must be made more sharp and penal; because he is convinced to have done against his Conscience in all the other Parts of his Life; but the

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o and gainst ; but the the Judgment concerning his final State ought to be more gentle, because it was a huge Temptation that hindred the Man, and abused his Infirmity. But if either his Calling or his Nature were the Parents of the Grace, he is in the State of a moral Man, (in the just and proper meaning of the Word) and to be handled accordingly: That Vertue disposed him rarely well to many other good Things, but was no part of the Grace of Sanctification: And therefore the Man's Repentance is to begin anew, for all that, and is to be finished in the returns of Health, if God grants it; but if he denies it, it is much, very much the worse for all that (weet-natured Vertue.

14. When the Confession is made, the Spiritual Man is to execute the Office of a Restorer and a Judge, in

the following particulars and manner.

SECT. IV.

Of the Ministring to the Restitution and Pardon, or Reconciliation of the Sick Person, by administring the boly Sacrament.

IF any Man be overtaken in a Fault, ye which are Spiri-Gal. 6. 1. tual restore such a one in the Spirit of Meekness: That's the Commission: and, Let the Elders of the Church pray James 5. 14; over the Sick Man; and if he have committed Sins, they is. shall be forgiven him; that's the effect of his Power and his Ministry. But concerning this, some few Things are to be confidered.

1. It is the Office of the Presbyters and Ministers of Religion to declare publick Criminals and scandalous Persons to be such, that when the Leprohe is declared, the Flock may avoid the Infection; and then the Man is excommunicate, when the People are warned to avoid the Danger of the Man, or to the reproach of the Crime to withdraw from his Society, and not to bid him God speed, not to eat and celebrate Synaxes and Church-meetings, with such who are declared Criminal and Dangerous. And therefore Excommunication is in a very great part the

the Act of the Congregation and Communities of the I Cor. 5. Faithful: And St. Paul faid to the Church of the Co-5, 12, 13, rinthians, that they had inflicted the evil upon the in-2 Cor. 2. cestuous Person, that is, by excommunicating him. All the Acts of which are as they are subjected in the 6. People. Acts of Cantion and Liberty; but no more Acts of direct proper Power or Jurisdiction, than it was when the Scholars of Simon Magus left his Chair and went to hear St. Peter: But as they are Actions of the Rulers of the Church, fo they are declarative Ministerial, and effective too by moral Causality, that is, by Persuasion and Discourse, by Argument and Prayer, by Homily and material Representment, by reasonableness of Order and the super-induced Necessities of Men; though not by any real change of State as to the Perfon, nor by diminution of his Right; or violence to his Condition.

2. He that Baptizes, and he that Ministers the holy Sacrament, and he that Prays, does holy Offices of great Advantage; but in these also, just as in the former,

Homines in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent: Neque enim in suo, sed in nomine Patris, Filii, & Spiritus Sancti peccati dimistuntur. Isti rogant, Divinitas donat.

S. Amb. de Spir . S. 1. 3. c. 10.

he Exercises no Jurisdiction or Preheminence after the manner of secular Authority: And the same is also true if he should deny them. He that resuleth to Baptize an indisposed Person, hath by the consent of all Men no Power

or Jurisdiction over the Unbaptized Man: And he that for the like Reason resuleth to give him the Communion, preserves the sacredness of the Mysteries, and does Charity to the undisposed Man, to deny that to him which will do him Mischief. And this is an Act of Separation, just as it is for a Friend or Physician to deny Water to an Hydropick Person, or Italian Wines to an Hectick Fever; or as if Cato should deny to salute Bibulus, or the Censor of Manners to do countenance to a Wanton and Vicious Person. And though this thing was expressed by Words of Power, such as Separation, Abstention, Excommunication, Deposition; yet these Words we understand by the thing itself, which was notorious and evident,

evident to be matter of Prudence, Security, and a free unconstrained Discipline; and they passed into power by confent and voluntary Submission, having the same effect of Constraint, Fear and Authority; which we see in secular Jurisdiction; not because Ecclesiastical Discipline hath a natural proper coercion as Lay Tribunals have, but because Men have submitted to it, and are bound to do so upon the Interest of two or three Christian Graces, addenial bas I alastia month

3. In pursuance of this Caution and Provision, the Church Super-induced Times and Manners of Abstention. and Expressions of Sorrow and Canonical Punishments. which they tied the delinquent People to fuffer before they would admit them to the holy Table of the Lord. For the Criminal having obliged himself by his Sin. and the Church having declared it when the could take notice of it, he is bound to repent, to make him capable of Pardon with God; and to prove that he is penitent, he is to do such Actions which the Church in the virtue and pursuance of Repentance shall accept as a Testimony of it sufficient to inform her. For as she could not bind at all (in this fense) till the Crime was publick, though the Man had bound himself in secret a So neither can she set him free till the Repentance be as publick as the Sin, or so as she can note it and approve it. Though the Man be free as to God by his internal Act; yet as the publication of the Sin was accidental to it, and the Church censure consequent to it, fo is the publication of Repentance and confequent Absolution extrinsecal to the Pardon, but accidentally and in the present Circumstances necessary. This was the same that the Jews did, (though in other Instances and Expressions) and do to this Day to their prevaricating People; and the Essenes in their Assemblies and private Colleges of Scholars, and publick Univerfities. For all these being Assemblies of voluntary Persons, and such as seek for Advantage, are bound to make an artificial Authority in their Superiors, and so to secure Order and Government by their own Obedience and voluntary Subordination, which is not effential and of proper Jurisdiction

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in the Superiour; and the band of it is not any coercive Power, but the denying to communicate such Benefits which they seek in that Communion and Fel-

lowship.

4. These, I say, were introduced in the special Manners and Instances by positive Authority, and have not a Divine Authority commanding them; but there is a Divine Power that verifies them, and makes thefe Separations effectual and formidable: For because they are declarative and ministerial in the Spiritual Man, and suppose a delinquency and demerit in the other, and a Sin against God, our bleffed Saviour hath declared, that what they bind on Earth shall be bound in Heaven; that is, in plain fignification, the fame Sins and Sinners which the Clergy condemns in the Face of their Assemblies, the same are condemned in Heaven before the Face of God, and for the same reason too. God's Law hath sentenced it, and these are the Preachers and Publishers of his Law, by which they stand condemned a and these Laws are they that condemn the Sin, or acquit the Penitent, there and here; what soever they bind here

Summum futuri judicii præjudicium est, si quis ità deliquerit, ut à communicatione orationis & conventus & omnis fancti commercii relegetur. Tertul. Apol. c. 39.

Atq, hoc idem innuitur per summam Apostoli censuram in reos maximi criminis sit avabena napava sa, i. e. excommunicatus majori excommunicatione; Dominus veniet, scil. ad judicandum eum: ad qued judicium hac censura Ecclesia est relativa & in ordine. Tum demum pænas dabit; ad quas, nisi resipiscat, hic consignatur.

shall be bound there, that is, the Sentence of God at the Day of Judgment shall Sentence the same Men whom the Church does rightly Sentence here. It is spoken in the future [it shall be bound in Heaven:] not but that the Sinner is first bound there, or first absolved there: But because all binding and loosing in the interval is imperfect and relative to the Day of Judgment, the Day of the great Sentence, therefore it is set down in the Time to come, and says this are tied by the Word and Laws of

only, the Clergy are tied by the Word and Laws of God to condemn such Sins and Sinners; and that you may not think it ineffective, because after such Sentence the Man lives and grows Rich, or remains in Health and Power, therefore be sure it shall be verified in the Day of Judgment. This is bugely agreeable with the Words of our Lord, and certain in Reason: For that

ect. 4. coerfuch d Fel-Mane not a Di-Sepay are , and and a , that that nners ffeme the Law Pubned 4 cquit here e Senment tence e [it there, caule erval Day great this, ws of you Senns in rified with ! For that



that the Minister does nothing to the final Alteration of the State of the Man's Soul by way of Sentence, is demonstratively certain, because he cannot bind a Man, but fuch as hath bound himself, and who is bound in Heaven by his Sins before his Sentence in the Church: as also because the binding of the Church is merely accidental, and upon Publication only; and when the Man repents, he is absolved before God, before the Sentence of the Church, upon his Contrition and Dereliction only; and if he were not. the Church could not absolve him. The consequent of which evident Truth is this. That what foever Impositions the Church-Officers impose upon the Criminal, they are to avoid Scandal, to testifie Repentance. and to exercise it, to instruct the People, to make them fear, to represent the Act of God, and the fecret and the true Estate of the Sinner: And although they are not essentially necessary to our Pardon, yet they are become necessary when the Church hath seized upon the Sinner by publick Notice of the Crime; necessary (I fay) for the removing the Scandal, and giving Teltis mony of our Contrition. and for the receiving all that Comfort which he needs, and can derive from the promiles of Pardon, as they are published by him that is commanded to preach them to all them that repent. And therefore although it cannot be necessary as to the obtaining Pardon, that the Priest should in private absolve a Sick Man from his private Sins, and there is no loofing where there was no precedent binding, and he that was only bound before God, can before him only be loosed: Yet as to contess Sins to any Christian in private may have many good Ends, and to confess them to a Clergy-man may have many more; fo to hear God's Sentence at the Mouth of the Minister. Pardon pronounced by God's Ambastador, is of huge Comfort to them that cannot otherwise be comforted. and whole Infirmity needs it; and therefore it were very fit it were not neglected in the Days of our Fear and Danger, of our Infirmities and Sorrow.

5. The Execution of this Ministry being an Act of Prudence and Charity, and therefore relative to chan-

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may, and in some must be rescinded and altered. The Time of Separation may be lengthened and shortned. the Condition made lighter or heavier; and for the same Offence the Clergy-man is deposed, but yet admitted to the Communion, for which one of the People, who hath no Office to lofe, is denied the Benefit of communicating; and this fometimes when he might lawfully receive it: And a private Man is feparate, when a Multitude or a Prince is not, cannot, ought not. And at last, when the case of Sickness and danger of Death did occur, they admitted all Men that defired it: Sometimes without Scruple or Difficulty. fometimes with fome little Restraint in great or infolent Cases, (as in the Case of Apostasie, in which the Arelat. C. 3. Council of Arles denied Absolution, unless they received and gave publick Satisfaction by Acts of Repentance; and some other Councils denied at any time to do it to fuch Perfons) according as feemed fitting to the present Necessities of the Church. All which Particulars declare it to be no part of a Divine Commandment, that any Man should be denied to receive the

Vide 2 Cor. 2. 10. & S. Cyprian, Ep. 73.

6. Since the Separation was an Act of Liberty and a direct Negative, it follows that the Restitution was a meer doing that which they refused formerly, and to give the Holy Communion was the Formality of Absolution, and all the Instrument and the whole Matter of Reconcilement; the taking off the Punishment is the pardoning of the Sin: For this without the other is but a Word; and if this be done, I care not whether any thing be laid or no. Vinum Dominicum ministratoris gratia eft, is also true in this Sense; to give the Chalice and Cup is the Grace and Indulgence of the Minister: And when that is done, the Man hath obtained the Peace of the Church; and to do that, is all the Absolution the Church can give. And they were vain Disputes which were commenced some few Ages fince, concerning the forms of Absolution, whether they were indicative or optative, by way of Declaration or by

Communion if he desires it, and if he be in any proba-

ble Capacity of receiving it.

way

way of Sentence: For at first they had no Forms at all, but they faid a Prayer, and after the manner of the Jews, laid Hands upon the Penitent, when they prayed over him, and to admitted him to the Holy Communion. For fince the Church had no Power over her Children, but of excommunicating and denying them to attend upon Holy Offices and Ministeries respectively, neither cou'd they have any Absolution, but to admit them thither from whence formerly they were forbidden: Whatfoever Ceremony or Form did fignifie, this was superinduced and arbitrary, alterable and accidental; it had variety, but no necesfity.

7. The Practice consequent to this, is, that if the Penitent be bound by the politive Censures of the Church, he is to be reconciled upon those Conditions which the Laws of the Church tie him to, in case he can perform them: If he cannot, he can no longer be prejudiced by the Censure of the Church, which had no Relation but to the People, with whom the dying Man is no longer to converse. For whatsoever relates Caust 26. 63

to God, is to be transacted in Spiritual Ways, by Con-6. & Q. 7. trition and internal Graces; and the Mercy of the Church is fuch, as to give him her Peace and her Bleffing, upon his undertaking to obey her Injunctions, if he shall be able: Which Injunctions, if they be declared by publick Sentence, the Minister hath nothing to do in the Affairs, but to remind him of his Obligation, and reconcile him, that is, give him the Holy Sacrament.

8. If the Penitent be not bound by publick Sentence, the Minister is to make his Repentance as great, and his Heart as contrite as he can, to dispose him by the repetition of Acts of Grace, in the way of Prayer, and in real and exteriour Instances, where he can, and then to give him the Holy Communion in all the same Cases in which he ought not to have denied it to him in his Health, that is, ev'n in the beginnings of such a Repentance, which by humane Signs he believes to be real and holy: And after this, the event must be left to God. The reason of the P 2 Rule

Rule depends upon this; because there is no Divine Commandment directly forbidding the Rulers of the Church to give the Communion to any Christian that defires it, and professes Repentance of his Sins. And all Church-discipline, in every Instance, and to every fingle Person, was imposed upon him by Men, who did it according to the Necessities of this State and Constitution of our Affairs below: But we, who are but Ministers and Delegates of Pardon and Condemnation. must refign and give up our Judgment when the Man is no more to be judged by the Sentences of Man, and by the Proportions of this World, but of the other: To which if our Reconciliation does Advantage, we ought in Charity to fend him forth with all the Advantages he can receive; for he will need them all. And therefore

Can. 13. Vide the Nicene Council commands, that no Man be depri-Ancyr. C. 6. ved of this necessary Pass-port in the Articles of his Death. Aurel. C. 12. and calls this the Ancient Canonical Law of the Church; and to minister it, only supposes the Man in the Communion of the Church, not always in the State, but ever in the Poffibilities of Sanctification. They who in the Article and Danger of Death were admitted to the Communion and tied to Penance if they recovered. (which was ever the Cuftom of the Ancient Church. unless in very few Cases) were but in the Threshold of Repentance, in the Commencement and first Introductions to a devout Life, and indeed then it is a fit Mi-

O facrum convivium in quo Christus fumitur, recolitur memoria Passionis ejus, mens impletur gratia, & futuræ gloriæ nobis pignus datur!

nistery, that it be given in all the Periods of Time in which the Pardon of Sins is working, fince it is the Sacrament of that great Mystery, and the Exhibition of that Blood which

is shed for the Remission of Sins.

9. The Minister of Religion ought not to give the Communion to a Sick Person, if he retains the Affection to any Sin, and refuses to disavow it, or profess Repentance of all Sins whatsoever, if he be re-

Ità vide at profit illis ignosci quos ad pænam ipse Deus deduxit: Quod ad me attinet, non fam crudelis, fet vereor, nè quod remisero patiar.

Tryphana dixit apud Petronism.

quired to do it. The Reason is, because it is a certain * Death to him, and an encrease of his Misery, if he shall so prophane the Body

and

and Blood of Christ, as to take it into so unholy a Breast, when Satan reigns, and Sin is Principal, and the Spirit is extinguished, and Christ loves not to enter, because he is not suffered to inhabit. But when Sevi quoque he professes Repentance, and does such Acts of it as biles Domini his present Condition permits, he is to be presumed crudelitatem to intend heartily what he professes solemnly; and suam impedithe Minister is only Judge of the outward Act, and by do poenitenthat only he is to take Information concerning the tia fugitivos inward. But whether he be fo or no, or if he be, reduxit dewhether that be timely, and effectual and fufficient parcimus, toward the Pardon of Sins before God, is another Confideration, of which we may conjecture here, but we shall know it at Dooms day. The Spiritual Man is to do his Ministry by the Rules of Christ, and as the Customs of the Church appoint him, and after the manner of Men: The Event is in the Hands of God. and is to be expected, not directly and wholly according to his Ministry, but to the tormer Lite, or the

timely * internal Repentance and Amendment, of which I have already given Accounts. These Ministeries rem, sed ad interiorem referenda sunt, are Acts of Order and great Affiftances, but the Sum of Affairs does not rely upon them. And if any

Man put his whole Repentance upon this time, or all his hopes upon these Ministeries, he will find them and himself to fail.

10. It is the Ministers Office to invite Sick and Dving Persons to the Holy Sacrament; such, whose Lives were fair and laudable, and yet their Sickness sad and violent, making them liftless and of flow Desires, and flower Apprehensions: That such Persons who are in the State of Grace may lose no accidental Advantages of Spiritual Improvement, but may receive into their dying Bodies the Symbols and great Confignations of the Refurrection, and into their Souls the Pledges of Immortality; and may appear before God their Father in the Union, and with impresses and likeness of their elder Brother. But if the Persons be of ill Report, and have lived wickedly, they are not to be invited

* Quæcunque ergo de pænitentia fine qua nullos unquam Deo reconciliari poterit. Gratian. de Poenit. D. I. Quis aliquando.

invited, because their Case is hugely suspicious, though they then repent and call for Mercy: But it they demand it, they are not to be denied; only let the Minister in general represent the Evil Confequents of an unworthy Participation; and if the Penitent will judge himself unworthy, let him stand Candidate for Pardon at the Hands of God, and stand or fall by that unerring and merciful Sentence; to which his Severity of condemning himself before Men will make the easier and more hopeful Address. And the strictest among the Christians, who denied to reconcile lapfed Persons after Baptism, yet acknowledged that there were hopes reserved in the Court of Heaven for them, though not here: Since we, who are easily deceived by the pretences of a real Return, are tied to dispense God's Graces as he hath given us Commission, with Fear and Trembling, and without too forward confidences; and God hath Mercies which we know not of; and therefore because we know them not, such Persons were referred to God's Tribunal where he wou'd find them, if they were to be had at all.

let the Exhortation be made proper to the Mystery, but sitted to the Man; that is, that it be used for the advantages of Faith, or Love, or Contrition: Let all the Circumstances and Parts of the Divine Love be represented, all the mysterious Advantages of the Blessed Sacrament be declared; * That it is the Bread which came from Heaven; * That it is the Representation of Christ's Death to all the Purposes and Capacities of Faith, * and the real Exhibition of Christ's Body and Blood to all the Purposes of the Spirit; * That it is the earnest of the Resurrection, * and the Seed of a glorious Immortality; * That as by our Cognation to the Body of the first Adam we took in Death, so by our Union with the Body of the second Adam we shall have the Inheritance of Life; (for as by Adam came Death, so he Christ cometh the Resurrection of the Dead.)

Cor. 15. 22. have the Inheritance of Life; (for as by Adam came Death, so by Christ cometh the Resurrection of the Dead;)

* That it we being worthy Communicants of these Sacred Pledges be presented to God with Christ within

within us, our being accepted of God, is certain, ev'n for the Sake of his Well-beloved that dwells within us; * That this is the Sacrament of that Body which was broken for our Sine, of that Blood which purifies our Souls, by which we are presented to God Pure and Holy in the Beloved: That now we may afcertain our Hopes, and make our Faith confident; for he that hath Rom. 8. 32. given us his Son, how should not he with him give us all things elfe? Upon these or the like Considerations the Sick Man may be affifted in his Address, and his Faith strengthned, and his Hope confirmed, and his Charity

be enlarged.

12. The manner of the Sick Man's Reception of the Vid. Rule of Holy Sacrament hath in it nothing differing from the C.4. Sect. 10. ordinary Solemnities of the Sacrament, fave only that & History of Abatement is to be made of such accidental Circum- the Life of stances as by the Laws and Customs of the Church Dife. 18. healthful Persons are obliged to; such as Fasting, Kneeling, &c. Though I remember that it was noted for great Devotion in the Legate that died in Trent, that he caused himself to be sustained upon his Knees, when he received the Viaticum or the Holy Sacrament before his Death; and it was a greater in Huniades, that he caused himself to be carried to the Church, that there he might receive his Lord in his Lord's Honfe; and it was recorded for Honour, that William, the Pious Archbishop of Bourges, a small time before his last Agony, sprang out of his Bed, at the Presence of the Holy Sacrament, and upon his Knees and his Face recommended his Soul to his Saviour. But in these things no Man is to be prejudiced or censured.

13. Let not the Holy Sacrament be administred to dying Persons, when they have no use of Reason to make that Duty acceptable, and the Mysteries effective to the Purposes of the Soul. For the Sacraments and Ceremonies of the Gospel operate not without the concurrent Actions and moral Influences of the Suscipient. To infuse the Chalice into the cold Lips of the Clinick, may disturb his Agony; but cannot relieve the Soul, which only receives Improvements by Acts of Grace and Choice, to which the external Rites are

apt and appointed to minister in a capable Person. All other Persons, as Fools, Children, distracted Perfons, Lethargical, Apoplectical, or any-ways senseless and uncapable of humane and reasonable Acts, are to be affilted only by Prayers: For they may prevail ev'n for the ablent, and for Enemies, and for all those who join not in the Office. e wire the and Kynami word, the this on there

SECT. V.

Of Ministring to the Sick Person by the Spiritual Man, as he is the Phylician of Souls.

I. TN all Cases of receiving Confessions of Sick Men. and the affilting to the Advancement of Repentance, the Minister is to apportion to every kind of Sin such Spiritual Remedies which are apt to mortifie and cure the Sin; such as Abstinence from their Occasions and Opportunities, to avoid Temptations, to resist their Beginnings, to punish the Grime by Acts of Indignation against the Person. Fastings and Prayer, Alms and all the Instances of Charity, asking Forgiveness, restitution of Wrongs, satisfaction of Injuries, Acts of Vertue contrary to the Crimes. And although in great and dangerous Sicknesses they are not directly to be imposed, unless they are direct matters of Duty; yet where they are Medicinal they are to be infinuated, and in general Signification remarked to him, and undertaken accordingly: Concerning. which, when he returns to Health he is to receive particular Advices. And this Advice was inferted into the Penitential of England in the time of Theodore,

Caus, 26. Q 7. Archbishop of Canterbury, and afterwards adopted ab infirmis. into the Canon of all the Western-Churches.

which are steamed to be added

2. The proper Temptations of Sick Men, for which a Remedy is not yet provided, are unreasonable Fears, and unreasonable Confidences, which Ministers are to cure by the following Confiderations.

Considerations against unreasonable Fears of not baving our Sins pardoned.

Many good Men, especially such who have tender Consciences, impatient of the least Sin, to which they arrived by a long Grace, and a continual Observation of their Actions, and the Parts of a lasting Repentance, many times over-act their Tenderness, and turn their Gaution into Scruple, and Care of their Duty into enquiries after the Event, and askings after the Counsels of God, and the Sentences of Dooms-day.

He that asks of the Standers-by, or of the Minister. whether they think he shall be faved or damned, is to be answer'd with the Words of Pity and Reproof. Seek not after new Light for the learthing into the privatest Records of God: Look as much as you list into the Pages of Revelation, for they concern your Duty; but the Event is registred in Heaven, and we can expect no other certain notices of it, but that it shall be given to them for whom it is prepared by the Father of Mercies. We have Light enough to tell our Duty; and if we do that, we need not fear what the Iffue will be; and if me do not, let us never look for more Light, or enquire after God's Pleasure concerning our Souls, fince we to little ferve his Ends in those things where he hath given us Light. But yet Mat. 9. 6. this I add, That as Pardon of Sins in the Old Testament was nothing but removing the Punishment which then was temporal, and therefore many times they could tell if their Sins were pardoned; and concerning Pardon of Sins, they then had no fears of Conscience, but while the Punishment was on them, for fo long indeed it was unpardoned, and how long it would so remain it was matter of Fear, and of prefent Sorrow: Besides this, in the Gospel, Pardon of Sin is another thing; Pardon of Sins, is a Sanctification: Christ came to take away our Sins, by turning every Acts 3.26. one of us from our Iniquities; and there is not in the Nature of the Thing any Expectation of Pardon, or Sign or Signification of it, but so far as the thing

thing itself discovers itself. As we hate Sin, and grow in Grace, and arrive at the State of Holineis. which is also a State of Repentance and Imperfection. but yet of Sincerity of Heart, and diligent Endeavour; in the same Degree we are to judge concerning the Forgiveness of Sins: For indeed that is the Evangelical Forgivenels, and it fignifies our Pardon, because it effects it, or rather it is in the Nature of the thing; fo that we are to enquire into no hidden Records. Forgiveness of Sins is not a secret Sentence. a Word or a Record; but it is a State of Change, and effected upon us; and upon our felves we are to look for it, to read it and understand it. We are only to be curious of our

Est modus gloriandi in conscien-Aug. Pfal. 1 19.

Duty, and confident of the Article of tia, ut noveris fidem tuam effe remission of Sins; and the Conclusion finceram, fpem mam effe certam. of thefe Premiffes will be, that we shall be full of hopes of a prosperous Re-

furrection: And our Fear and Trembling are no Instances of our Galamity, but parts of Duty; we shall fure enough be wafted to the Shore, although we be toffed with the winds of our Sighs, and the uneavenness of our Fears, and the ebbings and flowings of our Passions, it we sail in a right Chanel, and steer by a perfect Compass, and look up to God, and call for his Help, and do our own Endeavour. There are very many Reasons why Men ought not to despair; and there are not very many Men that ever go beyond a Hope, till they pass into Possession. It our Fears have any mixture of Hope, that is, enough to enable and to excite our Duty; and if we have a strong Hope. when we cast about, we shall find reason enough to

Una est nobilitas, argumentúmque coloris Ingenui, timidas non habuisse manus,

have many Fears: Let not this Fear * weaken our Hands; and if it allay our Gaveries

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and our Confidences, it is no Harm. In this Uncertainty we must abide, if we have committed Sins after Baptism: And those confidences which some Men glory in are not real Supports or good Foundations. The fearing Man is the fafest; and if he fears on his Death-bed, it is but what happens to most considering Men, and what was to be looked for all his Life time: He talked talked of the Terrors of Death, and Death is the King of Terrors; and therefore it is no strange thing if then he be hugely afraid; if he be not, it is either a great Felicity, or a great Presumption. But if he wants some Degree of Comfort, or a greater Degree of Hope, let

him be refreshed, by considering,
I. That Christ came into the World to save Sinners. Tim. 1.15.

2. That God delights not in the Confusion and Death of Ezek. 33.11. Sinners. 3. That in Heaven there is great Joy at the Con- 1 John 2. 1. ver fion of a Sinner. 4. That Christ is a perpetual Advocate daily interceding with his Father for our Pardon. 5. That God uses infinite Arts, Instruments and Devices to reconcile us to himself. 6. That he prays us to be 2 Cor. 5. 20, in Charity with him, and to be forgiven. 7. That he fends Angels to keep us from Violence and Evil Company, from Temptations and Surprifes, and his Holy Spirit to guide us in Holy Ways, and his Servants to warn us and remind us perpetually; And therefore fince certainly he is so defirous to save us, as appears by his Word, by his Oaths, by his very Nature, and his daily Artifices of Mercy: It is not likely that he will condemn us without great Provocations of his Majesty, and Perseverance in them. 8. That the Covenant of the Gospel is a Covenant of Grace and of Repentance, and being established with so many great Solemnities and Miracles from Heaven, must signific a huge Favour and a mighty Change of Things; and therefore that Repentance, which is the great Condition of it, is a Grace that does not expire in little Accents and Minutes, but hath a great Latitude of Signification, and large Extention of Parts, under the Protection of all which Persons are safe, ev'n when they fear exceedingly. 9. That there are great degrees and differences of Glory in Heaven: And therefore if we estimate our Piety by Proportions to the more eminent Persons and devouter People, we are not to conclude we shall not enter into the same State of Glory, but that we shall not go into the same Degreer. to. That although Forgivenels of Sins is configned to us in Baptism, and that this Baptisin is but once, and cannot be repeated; yet Forgivenels of Sins

Sect. v.

Chap. 5.

Sins is the Grace of the Golpel, which is perpetually remanent upon us, and fecured unto us fo long as we have not renounced our Baptism; For then we enter into the Condition of Repentance; and Repentance is not an indivisible Grace, or a thing performed at once, but is working all our Lives; and therefore so is our Pardon, which ebbs and flows according as we discompose or renew the Decency of our Baptismal Promiles: And therefore it ought to be certain, that no Man despair of Pardon but he that hath voluntarily renounced his Baptism, or willingly estranged himfelf from that Covenant. He that sticks to it, and still professes the Religion, and approves the Faith. and endeavours to obey and to do his Duty, this Man hath all the Veracity of God to affure him and give him Confidence that he is not in an impossible State of Salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer chuse. II. And then let him consider, the more he fears, the more he hates his Sin that is the Cause of it, and the less he can be tempted to it, and the more desirous he is of Heaven; and therefore fuch Fears are good Instruments of Grace, and good Signs of a future Pardon. 12. That God in the Old Law, although he made a Covenant of perfect Obedience, and did not promise Pardon at all after great Sins, yet he did give Pardon, and declare it fo to them for their own and for our fakes too. So he did to David, to Manasses, to the whole Nation of the Israelites Ten times in the Wilderness, ev'n after their Apostafies and Idolatries. And in the Prophets, the Mercies of God, and his remissions of Sins, were largely preached, though in the Law God puts on the Robes of an angry Judge, and severe Lord. But therefore in the Gospel, where he hath established the whole Sum of Affairs upon Faith and Repentance, if God shou'd not Pardon great Sinners that repent after Baptism with a free Dispensation, the Gospel were far harder than the intolerable Covenant of the Law. 13. That if a Profelyte went into the Jewish Communion, and were Circumcifed and Baptized, he enter'd into

Ezck. 18. Toel 2.

all the hopes of good things which God hath promifed or would give to his People; and yet that was but the Covenant of Works. If then the Gentile Profelytes, by their Circumcifion and Legal Baptism, were admitted to a State or Pardon, to last so long as they were in the Covenant, ev'n after their Admission, for Sins committed against Moses's Law, which they then undertook to observe exactly; in the Gospel, which is the Covenant of Faith, it must needs be certain that there is a great Grace given, and an easier Condition enter'd into, than was that of the Jewish Law: And that is nothing elfe, but that Abatement is made for our Infirmities, and our fingle Evils, and our timelyrepented and forsaken Habits of Sin, and our violent Passions, when they are contested withal, and fought with, and under Discipline, and in the beginnings and progresses of Mortification. 14. That God hath erected in his Church a whole Order of Men, the main Part and Dignity of whose Work it is to remit and retain Sins by a perpetual and daily Ministry: And this they do, not only in Baptism, but in all their Offices to be Administred afterwards; in the Holy Sacrament of the Eucharist, which exhibits the Symbols of that Blood which was shed for Pardon of our Sins, and therefore by its continued Ministery and Repetition declares that all that while we are within the ordinary Powers and usual Dispensations of Pardon, ev'n so long as we are in any probable Dispositions to receive that Holy Sacrament. And the same Effect is also signified and exhibited to the whole Power of the Keys, which if it extends to private Sins, Sins done in Secret, it is certain it does also to Publick. But this is a greater Testimony of the certainty or the remissibility of our greatest Sins: For Publick Sins, as they alway have a Sting and a superadded Formality of Scandal and ill Example, so they are most commonly the greatest; such as Murther, Sacrilege, and others of unconcealed Nature, and unprivate Action. And if God, for these worst of Evils, hath appointed an Office of Ease and Pardon, which is and may daily be administred, that will be an uneafie Pufillanimity

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mity, and fond Suspicion of God's Goodness, to fear that our Repentance shall be rejected, ev'n although we have not committed the greatest or the most of Evils. 15. And it was concerning baptized Christians that St. John said. If any Man Sin, we have an Advocate with the Father, and he is the Propitiation for our Sins: And concerning lapsed Christians St. Paul gave Instruction, that, If any Man be overtaken in a Fault, ye which are Spiritual restore such a Man in the Spirit of Meekness, considering lest ge also be tempted. The Corinthian Christian committed Incest, and was pardoned: And Simon Magus after he was Baptized, offered to commit his own Sin of Simony, and yet St. Peter bid him pray for Pardon: And St. James tells, that, If the Sick Man sends for the Elders of the Church. and they pray over him, and he confess his Sins, they shall be forgiven him. 16. That only one Sin is declared to be irremissible, the Sin against the Holy Ghost, the Sin unto Death, as St. John calls it, for which we are not bound to pray; For all others we are: And certain it is, no Man commits a Sin against the Holy Ghost, if he be afraid he hath, and defires that he had not; for fuch penitential Passions are against the definition of that Sin. 17. That all the Sermons in the Scripture written to Christians and Disciples of Jesus, exhorting Men to Repentance, to be afflicted, to mourn and to weep, to Confession of Sins, are sure Testimonies of God's Purpose and Desire to forgive us, ev'n when we fall after Baptism: And if our Fall after Baptism were irrecoverable, then all Preaching were in vain, and our Faith were also vain, and we cou'd not with Comfort rehearfe the Creed, in which, as foon as ever we profels Jesus to have died for our Sins, we also are condemned by our own Conscience of a Sin that shall not be forgiven; and then all Exhortations, and Comforts, and Fasts, and Disciplines were user less and too late, if they were not given us before we can understand them; for most commonly as foon as we can, we enter into the Regions of Sin; for we commit evil Actions before we understand, and together with our Understanding they begin

begin to be imputed. 18. That if it could be otherwife. Infants were very ill provided for in the Church, who were Baptized when they had no stain upon their Brows, but the Milery they contracted from Adam: And they are left to be Angels for ever after, and live innocently in the midft of their Ignorances, and Weaknesses, and Temptations, and the Heat and Follies of Youth; or else to perish in an eternal Ruin. We cannot think or fpeak good things of God. if we entertain such evil Suspicions of the Mercies of the Father of our Lord Fesus. 19. That the long Sufferance and Patience of God is indeed wonderful: But therefore it leaves us in certainties of Pardon, fo long as there is possibility to return, it we reduce the power to act. 20. That God calls upon us to forgive our Brother Seventy times Seven times: And yet all that is but like the forgiving a Hundred Pence for his Sake who forgives us Ten Thousand Talents: For so the Lord professed that he had done to him that was his Servant and his Domestick. 21. That if we can forgive an Hundred Thousand times, it is certain God will do so to us? Our Bleffed Lord having commanded us to pray for Pardon, as we pardon our offending and penitent Brother. 22. That ev'en in the Case of very great Sins. and great Judgments inflicted upon the Sinners, wife and good Men and Presidents of Religion, have declared their Sence to be, that God frent all his Anger. and made it expire in that temporal Mifery; and for it was supposed to have been done in the Case of Ananias: But that the hopes of any penitent Man may not rely upon any Uncertainty, we find in Holy Scripture, that those Christians who had for their scandalous Crimes deserved to be given over to Satan to be buffeted, yet had hopes to be faved in the Day of the Lord. 23. That God glories in the Titles of Mercy and Forgiveness, and will not have his Appellatives to finite and limited as to expire in one Act or in a feldom Pardon. 24. That Man's Condition were desperate, and like that of the Fallen-Angels, equally desperate, but unequally oppressed. confidering our infinite weaknesses and ignorances, (in

(in respect of their excellent Understanding and perfeet Choice) if he could be admitted to no Repentance after his Infant-Baptism; And if he may be admitted to one, there is nothing in the Covenant of the Gospel but he may also to a second, and so for ever, as long as he can repent and turn and live to God in a timely Religion. 25. That every Man is a Sinner: In many things we offend all; and, If we fay we

Jam. 3. 2.

I John I. 8. have no Sin, we deceive our felves: And therefore either all must perish, or else there is Mercy for all; and so there is, upon this very Stock, because Christ died for Chap, 11. 32. Sinners, and God hath comprehended all under Sin, that he might have Mercy upon all. 26. That if ever God fends temporal Punishments into the World with Purpoles of Amendment, and if they be not all of them certain confignations to Hell, and unless every Man that breaks his Leg, or in Punishment loses a Child or Wife, be certainly damn'd, it is certain that God in these Cases is angry and loving, chastises the Sin to amend the Person, and smites that he may cure, and judges that he may absolve. 27. That he that will not quench the smoaking Flax, nor break the bruised Reed, will not tie us to Perfection, and the Laws and Measures of Heaven upon Earth: And if in every Period of our Repentance he is pleased with our Duty, and the Voice of our Heart, and the Hand of our Desires, he hath told us plainly that he will not only pardon all the Sins of the Days of our Folly, but the returns and surprizes of Sins in the Days of Repentance, if we give no Way, and allow no Affection, and give no Place to any thing that is God's Enemy; all the paft Sins, and all the feldomreturning and ever-repented Evils being put upon the Accompts of the Cross.

An Exercise against Despair in the Day of our Death.

TO which may be added this short Exercise. to be used for the curing the Temptation to direct Despair, in case that the Hope and Faith of good Men be affaulted in the Day of their Calamity.

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I confider that the ground of my Trouble former Sin and if it were not for that, I should not need to be croubled : But the help that all the World looks for is fuch as supposes a Man to be a Sinner " Indeed if from myfelf I were to derive my title to Heaven then my Sins were a just Argument of Despair But now that they bring me to Christ, that they drive me to an appeal to God's Mercies, and to take fanctuary in the Crofs, they ought not, they cannot infer a just cause of Despair. * I am sure it is a stranger thing that God should take upon him Hands and Feet, and those Hands and Feet should be nailed upon a Cross than that a Man should be partaker of the Felicities of Pardon and Life eternal: And it were stranger yes, that God should do so much for Man, and that a Man that defires it, that labours for it, that is in Life and poffibilities of working his Salvation, should inevitably mis that end for which that God suffered so much. For what is the Meaning, and what is the Extent, and what are the Significations of the Divine Mercy in pardoning Sinners? If it be thought a great matter that I am charged with original Sine I confess I feel the weight of it in loads of temporal Infelicities, and proclivities to Sin: But I fear not the guilt of it. fince I am baptized; and it cannot do honour to the Reputation of God's Mercy, that it should be all spent in Remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no Commandment, no Prohibition. But (bleffed be God) it is ordered in just Measures, that that original evil which I contracted without my Will should be taken away without my Knowledge; and what I fuffered before I had a Being, was cleanfed before I had an useful Understanding. But I am taught to believe God's Mercies to be infinite, not only in himfelf but to se : For Mercy is a relative Term, and we are its Correspendents: Of all the Creatures which God made, we only in a proper Sense are the Subjects of Mercy and Remission. Angels have more of God's Bounty than we have, but not fo much of his Mercy; And Beafts have little Rays of his Kindness, and ... Effects

Effects of his Wildom and Gracioulness in petty Dona-

tives, but nothing of Mercy, for they have no Laws? and therefore no Sins, and need no Mercy; nor are care cable of any. Since therefore Man alone is the correlative or proper object and veffel of Reception of an infinite Mercy, and that Mercy is in giving and for giving. I have reason to hope that he will so foreive mes that my Sins shall not hinder me of Heaven tor because it is a Gift, I may also upon the Stock of the fame infinite Mercy hope he will give Heaven to me: And if I have it either upon the title of giving or fer-Rom. 6. 23. giving it is alike to me, and will alike magnific the Glories of the Divine Mercy. * And because esernat Life is the Gife of God, I have less reason to Defrair For it my Sins were fewer, and my disproportions towards fuch a Glory were lefs, and my evenness more ver it is ftill a Gift, and I could not receive it but as a free and a gracious donative; and fo I may fill God can still give it me; and it is not an impossible expectation to wait and look for luch a Gift at the Hands of the God of Mercy; the best Men deferve it nor and I who am the worst may have it given me. And Confider that God hath fet no measures of his Merev. but that we be within the Covenant, that is repenting Perfons, endeavouring to ferve him with an honest fingle Heart: And that within this Covenant there is a very great latitude, and variety of Perions. and Degrees and Capacities, and therefore that it cannot stand with the proportions of so infinite a Mercy, that Obedience be exacted to fuch a point (which he never expressed) unless it should be the least, and that to which all Capacities though otherwise megual, are fitted and fufficiently enabled. * But however, I find that the Spirit of God raught the Writers of the New Testament to apply to us all in general, and to every fingle Person in particular, some gracious Words which God in the Old Testament Ipake to one Man upon a special Occasion in a single and remporal Infrance, Such are the Words which God foake to Joshua. I will never fail thee nor for sake thee.

Cove-

Heb. 15. 5. And upon the flock of that promise St. Paul forbide

Coverousness and persuades Contentedness because those Words were spoken by God to Josean in another Cafe. If the gracious Words of God have to great extension of Parts, and intension of kind Puroofes, then how many Comforts have we upon the stock of all the excellent Words which are fooken in the Prophets and in the Plaims! And I will never more queftion whether they be spoken concerning me, having fuch an authentick Precedent to to expound the excellent Words of God: All the Treasures of God which are in the Plalms are my own Riches, and the Wealth of my hope; there will I look, and whatfor ever I can need, that I will depend upon. For cereatnly, if we could understand it, that which is infinite (as God is) must needs be some such kind of thing: It must go whither it was never fent, and fight nifie what was not first intended; and it must warm with its light, and thine with its heat, and refresh when it strikes, and heal when it wounds, and aftertain where it makes afraid, and intend all when it warns one, and mean a great deal in a small word-And as the Sun passing to its Southern Tropick, looks with an open Eye upon his Sun burnt Arbiopium but at the same time fends light from his Posterns, and collateral Influences from the back-fide of his Beams, and fees the Corners of the East when his Face tends towards the West, because he is a round Body of Fire, and hath some little images and resemblances of the Infinite; so is God's Mercy: When it looked upon Mofes, it relieved St. Paul, and it pardoned David, and gave hope to Manaffes, and might have restored Judas. if he would have had hope, and used himself accordingly. * But as to my own Cafe, I have finned grievoully and frequently: But I have repented it, but Vixi, peccas I have begged pardon, I have confessed it and torsa vi, poenitus, ken it. I cannot undo what was done, and I perish nature cessi. if God hath appointed no Remedy, if there be no Remission: But then my Religion falls together with my Hope, and God's Word fails as well as a I. But I believe the Article of Forgiveness of Sins; and if there be any fuch

thing, I may do well, for I have, and do, and will

do that which all good Men call Repentance; that is I will be humbled before God, and mourn for my Sin. and for ever ask Forgiveness, and judge myfelf, and leave it with hafte, and mortifie it with Dillgence, and watch against it carefully. And this I can do but in the manner of a Man, I can but mourn for my Sins, as I apprehend grief in other Inftances: But I will rather chuse to suffer all Evils than to do one deliberate Act of Sin. I know my Sins are greater than my forrrow, and too many for my Memory, and too infinuating to be prevented by all my Care: But I know also, that God knows and pities my Infirmities; and how far that will extend I know not, but that it will reach so far as to satisfie my Needs, is the matter of my Hope. * But this I am fure of, that I have in my great Necessity prayed humbly and with great Defire, and sometimes I have been heard in kind. and sometimes have had a bigger Mercy inflead of it; and I have the bope of Prayers and the hope of my Confession, and the hope of my Endeavours, and the hope of many Promises, and of God's essential Goodness: And I am fure that God hath heard my Prayers, and verified his Promifes in temporal Instances, for he ever gave me sufficient for my Life; and although he promised fuch Supplies, and grounded the Confidences of them upon our first seeking the Kingdom of Heaven, and its Righteonsness, yet he hath verified it to me, who have not fought it as I ought: But therefore I hope he accepted my endeavour, or will give his great Gifts and our great Expectation even to the weakest endeavour, to the least, so it be a hearty Piety. * And somerimes I have had some chearful Visitations of God's Spirit. and my Cup hath been crowned with Comfort, and the Wine that made my Heart glad danced in the Chalice, and I was glad that God would have me fo; and therefore I hope this Cloud may pass: For that which was then a real cause of Comfort, is so still, if I could discern it, and I shall discern it when the veil is taken from mine Eyes. * And (bleffed be God) I can still remember that there are Temptations to Despair; and they could not be Temptations if they

MY.

were not apt to perfuade, and had feeming Probabiliev on their Side; and they that Despair think they do it with greatest Reason; for if they were not confident of the Reason, but that it were such an Argument as might be opposed or suspected, then they could not Despair. Despair affents as firmly and strongly as Faith it felf: But because it is a Temptation, and Despair is a horrid Sin, therefore it is certain those Persons are unreasonably abused, and they have no reason to Despair, for all their confidence: And therefore although I have strong reasons to condemn my felf, yet I have more reason to condemn my Despair. which therefore is unreasonable because it is a Sinand a dishonour to God, and a ruin to my Condition. and verifies itself, if I do not look to it. For as the Hypochondriack Person that thought himself dead made his Dream true when he starved himself, because dead People eat not: So despairing Sinners lose God's Mercies by refusing to use and to believe them. * And I hope it is a Disease of Judgment, not an intolerable Condition that I am falling into because I have been told so concerning others, who therefore have been afflicted, because they see not their Pardon fealed after the manner of this World and the Affairs of the Spirit are transacted by immaterial Notices, by Proposition and Spiritual Discourfes, by Promiles which are to be verified hereafter and here we must live in a Cloud, in Darkness under a Veil, in Fears and Uncertainties, and our very living by Faith and Hope is a Life of Mystery and Secrecy, the only part of the manner of that Life in which we shall live in the State of Seperation. And when a Distemper of Body or an Infirmity of Mind happens in the Instances of such secret and reserved Affairs, we may eafily mistake the manner of our notices for the uncertainty of the thing: And therefore it is but reason I should stay till the state and manner of my Abode be changed, before I despair: There it can be no Sin, nor Errour, here it may be both; and if it be that, it is also this; and then a Man may perish for being milerable, and be undone for being a Fool. In Conclusion,

my Hope is in God, and I will trust him with the Event, which I am fure will be just, and I hope full of Mercy. * However, now I will use all the Spiritual Ares of Reason and Religion to make me more and more to love God, that if I miscarry, Charity also shall feil, and fomething that loves God shall perish and be damned; which if it be impossible then I may do a horrid Sin. \ therefore it is certificallaw

These Considerations may be useful to Men of little Hearts, and of great Piety: Or if they be Perfons who have lived without Infamy, or begun their Repentance fo late that it is very imperfect, and yet fo early that it was before the Arrest of Death. But if the Man be a vicious Person, and hath persevered in a vicious Life till his Death bed; these Considerations are not proper. Let him inquire in the Words of the first Disciples after Pentecoft, Men and Brethren, what foal we do to he laved? And if they can but enterrain to much Hope as to enable them to do so much of their Duty as they can for the present, it is all that can be provided for them: An Enquiry in their Case can have no other purposes of Religion or Prudence. And the Minister must be infinitely careful that he do not go about to comfort vicious Persons with the Comforts belonging to God's Elect, left he profitute Holy Things and make them common, and his Sermons deceitful, and Vices be encouraged in others, and the Man himfelf find that he was deceived, when he descends into his own Ho wie of Sorrow on the transfer and but are die V

But because very few Men are tempted with too great fears of Failing, but very many are tempted by Confidence and Prelumption; the Ministers of Religion had need be instructed with Spiritual Armour to refift this fiery Dart of the Devil, when it operates to evil Purpoles. The total of the remain and anaking vist

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Confiderations against Presumption.

e feminied and bemayed a forming like in T Have already enumerated many Particulars to provoke a drowfie Confcience to a Scrutiny and to a Suspicion of himself, that by seeing Cause to suspect his Condition, he might more freely accuse himtelf, and attend to the Necessities and Duties of Repentance But if either before or in his Repentance he grow too big in his Spirit, fo as either he does fome little Violence to the modesties of Humility. or abates his Care and Zeal of his Repentance, the Spiritual Man must allay his Forwardness, by representing to him, 1. That the growths in Grace are long, difficult, uncertain, hindred, of many Parts, and great Variety. 2. That an Infant-Grace is foon dash'd and discountenanced, often running into an Inconvenience and the Evils of an imprudent Conduct, being zealous and forward, and therefore confident, but always with the least Reason and the greatest Danger : Like Children and young Fellows, whose Confidence hath no other Reason but that they understand not their Danger and their Follies, a. That he that purs on his Armour ought not to boaft, as he that outs it off: and the Apostle chides the Galatians for ending in the Flesh after they had begun in the Spirit. 4. That a Man cannot think too meanly of himself, but very easily he may think too high. 5. That a wife-Man will always in a Matter of great Concernment think the worst, and a good Man will condemn himself with hearty Sentence. 6. That Humility and Modelty of Judgment and of Hope, are very good Instruments to procure a Mercy and a fair Reception at the Day of our Death: But Prefumption or bold Opinion serves no End of God or Man, and is always imprudent, ever fatal, and of all things in the World is its own greatest Enemy; for the more any Man presumes, the greater Reason he hath to fear. 7. That a Man's Heart is infinitely deceitful, unknown to it felf, not certain

certain in its own Acts, praying one way, and defiring another, wandring and imperfect, loofe and various, worshipping God, and entertaining Sin, following what it hates, and running from what it flatters. loving to be tempted and betrayed; petulant like a wanton Girl, running from, that it might invite the Fondness and enrage the Appetite of the foolish young Man, or the evil Temptation that follows it; cold and indifferent one while, and prefently zealous and paffionate, furious and in discreet; not understood of it self, or any one elfe; and deceittul beyond all the arts and numbers of Observation. 8. That it is certain we have highly finned against God, but we are not so certain that our Repentance is real and effective, integral and sufficient, o. That it is not revealed to us whether or no the time of our Repentance be not past; or if it be not, yet how far God will give us Pardon, and upon what Condition, or after what Sufferings or Duties; is still under a Cloud. 10. That Vertue and Vice are oftentimes fo near Neighbours, that we pass into each others Borders without Observation, and think we do Justice when we are cruel or call our felves liberal when we are loose and foolish in Expences, and are amorous when we commend our own Givilities and good Nature. 11. That we allow our felves fo many little Irregularities, that infenfibly they fwell to fo great a Heap, that from thence we have reason to fear an Evil: For an Army of Frogs and Flies may destroy all the hopes of our Harvest. 12. That when we do that which is lawful, and do all that we can in those Bounds, we commonly and easily run out of our Proportions. 12. That it is not easie to distinguish the Vertues of our Nature from the Vertues of our Choice; and we may expect the Reward of Temperance, when it is against our Nature to be Drunk; or we hope to have the Coronet of Virgins for our morole Disposition, or our Abstinence from Marriage upon lecular Ends. 14. That it may be we call every little Sigh or the keeping a Fish-day the Duty of Repentance, or have entertained false Principles in the estimate and measures of Vertues; and, contrary

to that Steward in the Gospel, we write down Fourscore when we should set down but Fifty. 15. That it is better to trust the Goodness and Justice of God with our Accompts, than to offer him large Bills. 16. That we are commanded by Christ to fit down in the lowest Place, till the Master of the House bids us sit up higher. 17: That when we have done all that we can. we are unprofitable Servants: And yet no Man does all that he can do: and therefore is more to be despised and undervalued. 18. That the felf-accusing Publican was justified rather than the thanksgiving and confident Pharisee. 19. That if Adam in Paradise, and David in his House, and Solomon in the Temple, and Peter in Christ's Family, and Judas in the College of Apostles. and Nicolas among the Deacons, and the Angels in Heaven it felf did fall to foully and dishonestly; then it is prudent Advice that we be not high-minded, but fear, and when we stand most considently, take beed lest we fall: And yet there is nothing so likely to make us fall as Pride and great Opinions, which ruined the Angels, which God resists, which all Men despite, and which betray us into Carelesness, and a wretchless, undiscerning and unweary Spirit.

4. Now the main Parts of that Ecclesiastical Ministery are done, and that which remains is, that the Minister pray over him, and re-mind him to do good Actions as he is capable; * to call upon God for Pardon, * to put his whole Trust in him, * to resign himself to God's disposing, * to be patient and even, * to renounce every ill Word, or Thought, or undecent Action, which the Violence of his Sickness may cause in him, * to beg of God to give him his Holy Spirit to guide him in his Agony, and * his Holy Angels to guard him in his

Paffage.

5. Whatsoever is besides this concerns the Standersby: * That they do all in their Ministeries diligently and temperately; * that they joyn with much Charity and Devotion in the Prayer of the Minister; * that they make no Out-cries or Exclamations in the departure of the Soul; and that they make no Judgment

concerning the dying Person, by his dying quietly or violently, with Comfort or without, with great Pears or a chearful Confidence, with Sense or without, like a Lamb or like a Lion, with Convulsions or Semblances of great Pain, or like an expiring and a fpent Candle: for these happen to all Men, without Rule, without any known Reafon, but according as God pleafes to difpense the Grace or the Punishment, for Reasons only known to himfelf, Let us lay our Hands upon our Mouth, and adore the Mysteries of the Divine Wisdom and Providence, and pray to God to give the dying Man Rest and Pardon, and to our selves Grace to live well, and the Bleffing of a holy and happy Death.

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Offices to be Said by the Minister, in his Visitation of the Sick. w andw bis , we

IN the Name of the Father, of the Son, and of the Holy Ghoft. Our Father, which art in Heaven, Oc.

Let the Priest say this Prayer Secretly:

Eternal Jesus, thou great Lover of Souls, who half constituted a Ministery in the Church to glorifie thy Name, and to serve in the Assistance of those that come to thee, professing thy Discipline and Service; give Grace to me the unworthiest of thy Servants, that I in this my Ministery, may purely and zealously intend thy Glory, and effectually may minister Comfort and Advantages to this Sick Person, (whom God affoil from all his Offences:) and grant that nothing of thy Grace may perish to him by the Unworthiness of the Minister; but let thy Spirit speak by me, and give me Prudence and Charity, Wisdom and Diligence, good Observation and apt Discourses, a certain Judgment and merciful Dispensa-tion, that the Soul of thy Servant may pass from this State of Imperfection to the Perfections of the State of Glory, through thy Mercies, O Eternal Jesus. Amen. The

The Pfalm.

OUT of the Depthe have I cried unto thee, O Lord. Pial. 130. Lord, bear my Voice: Let thine Ears be attentive to the Voice of my Supplications.

If thou, Lord, shouldst mark Iniquities, O Lord, who

bould stand? note the

But there is Forgiveness with thee, that thou mayst

I wait for the Lord, my Soul doth wait; and in his

My Soul waiteth for the Lord, more than they that

watch for the Morning.

Let Israel hope in the Lord, for with the Lord there is Mercy, and with him is plenteous Redemption.

And he shall redeem his Servants from all their Ini-

quities.

Wherefore should I fear in the Days of Evil, when the Ps. 49. 5. Wickedness of my Heels shall compass me about?

* No Man can by any means redeem his Brother, nor, 7,

give to God a Ransom for him;

(For the Redemption of their Soul is precious, and 8, it ceaseth for ever.)

That he should still live for ever, and not see Cor. 9,

But mise Men die, likewise the Fool and the brutish 10, Person perish, and leave their Wealth to others.

But God will redeem my Soul from the Power of the 15;

Grave: For he shall receive me. at the stade works and

IV. LORD.

As for me, I will behold thy Face in Righteonfness: IPf.17.15.

shall be satisfied when I awake in thy Likeness.

Thou shalt shew me the Path of Life: In thy Presence is Ps. 16.11. the Fulness of Joy, at thy Right Hand there are Pleasures for evermore.

As it was in the Beginning, &c.

Let us pray.

A Lmighty God, Father of Mercles, the God of Peace and Comfort, of Rest and Pardon, we thy Servants, though unworthy to pray to thee, yet, in Duty to thee, and Charity to our Brother, humbly beg Mercy of thee for him, to descend upon his Body and his Soul; one Sinner, O Lord, for another, the miferable for the afflicted, the poor for him that is in need: But thou givest thy Graces and thy Favours by the measures of thy own Mercies, and in Proportion to our Necessities. We humbly come to thee in the Name of Jesus, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the Sins of this thy Servant, and to put them all upon the Accompts of the Crofs, and to bury them in the Grave of Telus, that they may never rife up in Judgment against thy Servant, nor bring him to shame and confusion of Face in the Day of final Inquiry and Sentence. Amen. means redeem nis is

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Give thy Servant Patience in his Sorrows, Comfort in this his Sickness, and restore him to Health, is it seem good to thee, in order to thy great Ends, and his greatest Interest. And however thou shalt determine concerning him in this Affair, yet make his Repentance perfect, and his Passage safe, and his Faith strong, and his Hope modest and consident; that when thou shalt call his Soul from the Prison of the Body, it may enter into the Securities and Rest of the Sons of God, in the Bosom of Blessedness, and the Gustodies of Jesus. Amen.

III.

Thou, O Lord, knowest all the Necessities and all the Infirmities of thy Servant: Fortifie his Spirit with spiritual Joys and perfect Resignation, and take from him all degrees of inordinate or insecure Affections to this World, and enlarge his Heart with Desires of being with thee, and of freedom from Sins, and fruition of God.

IV. LORD

favourable unto me, thay by Soul may not behold TORD, let not any Pain or Paffion discompose the order and decency of his Thoughts and Duty; and lay no more upon thy Servant than thou wilt make him able to bear, and together with the Temptation do thou provide a way to escape; even by the Mercies of a longer and a more holy Life, or by the Mercies of a bleffed Death: Even as it pleafeth thee, O Lord, fo let it be.

A Prayer taken out of we Euchologian of the TET the tenderness of his Conscience and the Spirit of God call to Mind his Sins, that they may be confessed and repented of: Because thou hast promifed, that if we confess our Sins, we shall have Mercy. Let thy mighty Grace draw out from his Soul every root of bitterness left the remains of the Old Man be accurled with the reserves of thy Wrath : But in the union of the holy Jefus, and in the Charities of God and of the World, and the Communion of all the Saints, let his Soul be presented to thee blameless, and intirely pardoned, and throughly washed, through % (Ms Christ our Lord.

Here alfo may be inferted the Prayers fer down after and most of withe Holy Communion it administred.] (111 Fire that is unquenchable. I pray you all, my Briends

The Prayer of S. Eustratius the Martyr, to be used by the fick or dying Man, or by the Priests or Assistants in his behalf, which he said when he was going to Martyrdom.

Will praise thee, O Lord, that thou hast considered my low Estate, and hast not shut me up in the Hands of mine Enemies, nor made my Foes to rejoyce over me: And now let thy right hand protect me, and let thy Mercy come upon me; for my Soul is in Trouble and Anguish because of its departure from the Body O let not the Affemblies of its wicked and cruel Enemies meet it in the paffing forth, nor hinder me by read fon of the Sins of my past Life. O Lord, be favourable Raintmah

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favourable unto me, that my Soul may not behold the hellish Countenance of the Spirits of Darkness, but let thy bright and joyful Angels entertain it. Give Glory to thy holy Name and to thy Majesty: Place me by thy merciful Arm before thy Seat of Judgments and let not the hand of the Prince of this World fnatch me from thy Presence, or bear me into Hell. Mercy, Iweet Jefu. Amen.

A Prayer taken out of the Euchologion of the Greek Church, to be faid by or in behalf of Ped o ple in their Danger; or near their Death.

Total Belogher On mis aunflian, &c. 1 1911 bot

Let thy mighty Grace draw out from his Soul every Emired with Sins and naked of good Deeds, I that am the meat of Worms cry vehemently in Spirit? Cast not me Wretch away from thy Face; place the not cin the left Hand who with thy Hands didlt fathlott me; but give Rest unto my Soul, for thy great Mercies ed, and the weller walked brod O salat fus Chaift our Lord.

Cupplicate with Tears unto Christ, who is to judge my poor Soul, that he will deliver me from the Fire that is unquenchable. I pray you all, my Friends and Acquaintance, make mention of me in your Prayers, that in the Day of Judgment I may find Mercy at that dreadful Tribunal. pre bebe

Then may the Standers-by Pray:

AT Hen in unspeakable Glory thou dost come dreadfully to Judge the whole World, vouchfafe, O gracious Redeemer, that this thy Faithful Servant may in the Clouds meet thee chearfully. They who have been dead from the beginning, with terrible and tearful trembling stand at thy Tribunal, waiting thy Just Sentence, O bleffed Saviour Jesus. None shall there avoid thy formidable and most Righteous Judgment. All Kings and Princes with Servants stand together, and hear the dreadful Voice of the Judge-condemning demning the People which have finned, into Hell: from which ad Sentence, O Christ, deliver thy Servant of America via to have and becomes via

Then let the Sick Man be called upon to rehearfe the Articles of his Faith; it, if he he fo meak he cannot, let him (if he have not before done it) he called to fay Amen, when they are recited, or to give fome Testimony of his Faith and confident assent to them.

After which it is proper (if the Person be in Capacity)
that the Minister examine him, and invite him to Confession, and all the Parts of Repentance, according to
the foregoing Rules. After which, he may pray this
Prayer of Absolution.

Old R Lord Jesus Christ, who hath given Commission to his Ghurch, in his Name, to pronounce Pardon to all that are truly penitent; He of his Mercy pardon and torgive thee all thy Sins, deliver thee from all Evils past, present and future, preserve thee in the Faith and Fear of his holy Name to thy Life's end, and bring thee to his everlasting Kingdom, to live with him for ever and ever. Amen.

Then let the Sick Man renounce all Herefies, and whatfoever is against the Truth of God or the Peace of the Church, and pray for Pardon for all his Ignorances and Errours, known and unknown.

After which let him (if all other Circumstances be sisted).

be disposed to receive the blessed Sacrament, in which
the Curate is to Minister according to the Form prescribed by the Church.

When the Rites are finished, let the Sick Man in the Days of his Sickness be employed with the former Offices and Exercises before described: And when the Time draws near of his Dissolution, the Minister may assist by the following order of recommendation of the Soul.

O Holy and most gracious Saviour Jesus, we humbly recommend the Soul of thy Servant into thy Hands, thy most merciful Hands; let thy blessed Angels stand in Ministry about thy Servant, and defend him from the Violence and Malice of all his ghostly Enemies, and drive far from hence all the Spirits of Darkness. Amen.

I ORD, receive the Soul of this thy Servant: Enter not into Judgment with thy Servant: Spare him whom thou hast redeemed with thy most precious Blood: Deliver him from all Evil, for whose sake thou didst suffer all Evil and Mischief; from the Crasts and Assaults of the Devil, from the Fear of Death, and from everlasting Death, good Lord, deliver him.

IMpute not unto him the Follies of his Youth, nor any of the Errors and Miscarriages of his Life: but strengthen him in his Agony, let not his Faith waver nor his Hope fail, nor his Charity be disordered: Let none of his Enemies imprint upon him any afflictive or evil Phantasm; let him die in Peace, and rest in Hope, and rise in Glory. Amen.

I OR D, we know and believe affuredly that whatfoever is under thy Custody cannot be taken out
of thy Hands, nor by all the Violences of Hell robbed
of thy Protection: Preserve the work of thy Hands,
rescue him from all evil; take into the participation
of thy Glories, him to whom thou hast given the Seal
of Adoption, the earnest of the Inheritance of the
Saints. Amen.

LET his Portion be with Abraham, Isaac, and Jacob, with Job and David, with the Prophets and
Apostles, with Martyrs and all thy holy Saints in the
Arms of Christ, in the Bosom of Felicity, in the Kingdom of God, to eternal Ages. Amen.

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These following Prayers are sit also to be added to the foregoing Offices, in case there be no Communion or Intercourse but Prayer.

Let us Pray. The short stoles

Almighty and Eternal God, there is no Number of thy Days or of thy Mercies: Thou halt lent us into this World to serve thee, and to live according to thy Laws; but we by our Sins have provoked thee to Wrath, and we have planted Thorns and Sorrows round about our Dwellings; and our Life is but a Span long, and yet very tedious, because of the Calamities that inclose us in on every Side; the Days of our Pilgrimage are few and evil; we have frail and fickly Bodies, violent and diffemper'd Paffions, long Defigns and but a short Stay, weak Understandings, and strong Enemies; abused Fancies, perverle Wills. O dear God, look upon us in Mercy and Pity: Let not our Weaknesses make us to Sin against thee, nor our Fear cause us to betray our Duty, nor our former Follies provoke thy eternal Anger, nor the Calamities of this World vex us into tediousness of Spirit and Impatience; but let thy Holy Spirit lead us through this Valley of Mifery with Safety and Peace, with Holiness and Religion, with Spiritual Comforts and Joy in the Holy Ghost; that when we have served thee in our Generations, we may be gathered unto our Fathers, having the Testimony of a holy Conscience, in the Communion of the Catholick Church, in the Confidence of a certain Faith, and the Comforts of a reasonable, religious and holy Hope, and perfect Charity with thee our God and all the World, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things prefent, nor Things to come, nor Heighth nor Depth, nor any other Creature, may be able to separate us from the Love of God which is in Christ Jesus our Lord. Amen.

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Holy and most gracious Saviour Jesus, in whose Hands the Souls of all faithful People are laid up till the Day of Recompence, have Mercy upon the Body and Soul of this thy Servant, and upon all thy elect People who love the Lord Jefus, and long for his coming. Lord, refresh the Imperfection of their Condition with the aids of the Spirit of Grace and Comfort, and with the vifitation and guard of Angels. and supply to them all their Necessities known only unto thee; let them dwell in Peace, and feel thy Mereies pitying their Infirmities, and the Follies of their Flesh, and speedily satisfying the Desires of their Spirits: And when thou shak bring us all forth in the Day of Judgment, O then shew thy self to be our Saviour Telus, our Advocate and our Judge. Lord, then remember that thou halt for fo many Ages prayed for the Pardon of those Sins which thou are then to Sentence. Let not the Accusations of our Consciences. nor the Calumnies and Aggravation of Devils, nor the Effects of thy Wrath, press those Souls which thou lovest, which thou didst redeem, which thou dost pray for; but enable us all, by the supporting Hand of thy Mercy, to stand upright in Judgment. O Lord, have Mercy upon us, have Mercy upon us: O Lord, let thy Mercy lighten upon us, as our Trust is in thee. O Lord, in thee have we trusted, let us never be confounded. Let us meet with Joy, and for ever dwell with thee, feeling thy Pardon, supported with thy Graciousness, absolved by thy Sentence, saved by thy Mercy, that we may fing to the Glory of thy Name eternal Allelujah's. Amen, Amen, Amen,

Then may be added, in the Behalf of all that are present, these Ejaculations.

O spare us a little, that we may recover our Strength before we so hence and be no more feen. Amen.

Cast us not away in the time of Age; O forsake us not when Strength faileth. Amon.

S

Grant that we may never sleep in Sin or Death eternal, but that we may have our Part of the first Resulrection, and that the second Death may not prevail over us. Amen.

Grant that our Souls may be bound up in the Bundle of Life; and in the Day when thou bindett up thy Jewels, remember thy Servants for Good, and not for Evil, that our Souls may be numbred amongst the Righteous. Amen.

Grant unto all fick and dying Christians, Mercy and Aids from Heaven; and receive the Souls returning unto thee, whom thou hast redeemed with thy most

precious Blood. Amen. 1 to contract and analysis

Grant unto the Servants to have Faith in the Lord Jesus, a daily Meditation of Death, a Contempt of the World, a longing Desire after Heaven, Patience in our Sorrows, Comfort in our Sicknesses, Joy in God, a holy Life, and a blessed Death; that our Souls may rest in Hope, and my Body may rile in Glory, and both may be beatissed in the Communion of Saints, in the Kingdom of God, and the Glories of the Lord Jesus. Amen.

The Blessing.

Now the God of Peace, that brought again from the Heb. 13. Dead our Lord Jefas, that great Shepherd of the Sheep, 20, 21. through the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will, working in you that which is pleasing in his Sight; to whom be Glory for ever and ever. Amen.

The Doxology.

Kings, and the Lord of Lords, who only hath Immor- 15, 16. Kings, and the Lord of Lords, who only hath Immor- 15, 16. tality, dwelling in the Light which no Man can approach unto, whom no Man hath seen or can see, be Honour and Power everlasting. Amen.

After the Sick Man is departed, the Minister, if he be present, or the Major domo, or any other fit Person, may use the following Prayers in behalf of themselves.

Ra

Almighty

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mak at vol files in this were hear A Lmighty God, with whom do live the Spirits of them that depart hence in the Lord, we adore thy Majesty, and submit to thy Providence, and revere thy Justice; and magnifie thy Mercies, thy infinite Mercies, that it bath pleafed thee to deliver this our Brother out of the miseries of this finful World. Thy Counsels are fecret, and thy Wisdom is infinite: With the same Hand thou hast crowned him vand smitten us; thou hast taken him into Regions of Felicity, and placed him among the Saints and Angels, and left us to mourn for our Sins, and thy Displeasure, which thou hast signified to us by removing him from us to a better, a far better Place. Lord. turn thy Anger into Mercy, thy Chastisements into Vertues, thy Rod into Comforts, and do thou give to all his nearest Relatives Comforts from Heaven, and a Reflitution of Bleffings equal to those which thou hast taken from them. And we humbly befeech thee, of thy gracious Goodness, shortly to satisfie the longing Defires of those Holy Souls who pray, and wait, and long for thy fecond Coming. Accomplish thou the Number of thine Elect, and fill up the Mansions in Heaven. which are prepared for all them that love the coming of the Lord Felas: That we with this our Brother, and all other departed this Life in the Obedience and Faith of the Lord Jesus, may have our perfect Consummation and Bliff in thy eternal Glory, which never shall have ending. Grant this for Jelus Christ's fake, our Lord and only Saviour. Amen.

O Merciful God, Father of our Lord Jefns, who is the First-truits of the Resurrection, and by entring into Glory hath opened the Kingdom of Heaven to all Believers, we humbly beseech thee to raise us up from the Death of Sin to the Life of Righteoufness: that being partakers of the Death of Christ, and followers of his Holy Life, we may be partakers of his Spirit, and of his Promises; that when we shall depart this Life, we may rest in his Arms, and lie in his Bosom, as our hope is this our Brother doth. O Endahmi. lufter

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fuffer us not for any Temptation of the World, or any Snares of the Devil, or any Pains of Death, to fall from thee. Lord, let thy Holy Spirit enable us with his Grace to fight a good Fight with perseverance, to finish our Course with holinels, and to keep the Faith with constancy unto the End; that at the Day of Judgment we may stand at the Right-hand of the Throne of God, and hear the Bleffed Sentence of [Come, ye bleffed Children of my Father, receive the Kingdom prepared for you from the beginning of the World.] O bleffed Telus, thou art our ludge, and thou art our Advocate; even because thou art good and gracious, never fuffer us to fall into the intolerable Pains of Hell. never to lie down in Sin, and never to have our Portion in the everlafting burning. Mercy, sweet Jefu, Mercy. Amen.

A Prayer to be faid in the Case of a sudden Surprize by Death, as by a mortal Wound, or evil Accidents in Child-birth, when the Forms and Solemnities of Preparation cannot be used.

Most Gracious Father, Lord of Heaven and Earth. Judge of the Living and the Dead, behold thy Servants running to thee for Pity and Mercy in behalf of our felves and this thy Servant whom thou half smitten with thy hasty Rod, and a swift Angel; it it be thy Will, preserve his Life, that there may be place for his Repentance and Restitution. O spare him a little. that he may recover his Strength before he go hence and be no more feen. But it thou haft otherwise some decreed, let the Miracles of thy Compassion and thy wonderful Mercy Supply to him the want of the usual measures of Time, and the periods of Repentance, and the trimming of his Lamp: And let the Greatness of the Calamity be accepted by thee as an Inftrument to procure Pardon for those defects and degrees of Unreadiness which may have caused this Accident upon thy Servant. Lord, ffir up in him a great and effectual Contrition: That the greatness of the Sorrow, and hatred against Sin, and the zeal of his Love

Days. And thou who regardest the Heart and the measures of the Mind more than the delay and the measures of Time, let it be thy Pleasure to rescue the Soul of thy Servant from all the Evils he hath deserved, and all the Evils that he fears; that in the Glorifications of Eternity, and the Songs which to Eternal Ages thy Saints and Holy Angels shall sing to the Honour of thy mighty Name and invaluable Mercies, it may be reckoned among thy Glories, that thou hast redeemed this Soul from the dangers of an eternal Death, and made him partaker of the Gist of God, eternal Life, through Jesus Christ our Lord. Amen.

If there be Time, the Prayers in the foregoing Offices may be added, according as they can be fitted to the present Circumstances.

SECT. VIII.

A Peroration concerning the Contingencies and Treatings of our departed Friends after Death, in order to their Burial, &c.

Tak d' su Khdebs sion maxisu Khdebs son véxus:--

Thad . J. Eccluf. 38.

When we have received the last Breath of our Friend, and closed his Eyes, and composed his Body for the Grave, then seasonable is the Counsel of the Son of Sirach: Weep bitterly and make great Moan, and use Lamentation, as he is worthy, and that a Day or two, lest thou be evil spoken of; and then comfort thy self for thy Heaviness. But take no Grief to Heart; for there is no turning again: Thou shall not do him good, but hurt thy self. Solemn and appointed Mournings are good Expressions of our Dearness to the departed Soul, and of his Worth, and our Value of him; and it hath its Praise in Nature, and in Manners and publick Customs; are some to the Praise of it is not in the Society of the Bressions of the Praise of it is not in the

Ως penraises Smostelanguns but the Praise of it is not in the the six it socrates de Ergastulario Gospel, that is, it hath no direct and proper uses in Religion. For

if the Dead did die in the Lord, then there is Joy to him,

to light, or to hopes of restitution. Therefore beware

and it is an ill Expression of Nemo me lachrymis decoret nec funera our Affection and our Charity. to weep uncomfortably at a change that hath carried my Friend to the State of a huge Felicity. But if the Man did perish in his Folly and his Sine, there is indeed Cause to mourn. but no hopes of being comforted; for he shall never return

Aetu.

Faxit: cur? volito vito per ora virûm.

Πέρσας μέντοι πάντας όλι το εινίua रहिएकेर मक्ष्यम्बर्स्टिंग्ड ज्यामार्थेमक इ עלישו בענו, סוד בי דול פוסמאת חלים Loomas, is under ar to raxor ma-Deir, white no weld to Jete yevo-נומו, וווֹ דב און נוחלצי בח ב.

Cyrus apud Xenoph.

lest thou also come into the same Place of Torment; and let thy Grief fit down and reft upon thy own Turf. and weep till a Shower iprings from thy Eyes to heal the Wounds of thy Spirit: turn thy Sorrow into Caution. thy Grief for him that is dead, to thy Care for thy felf who are alive: Lest thou die, and fall like one of the Fools, whose Life is worse than Death, and their Death is the Confummation of all Felicities. * The Church in her & S. Chryfes. Funerals of the Dead used to sing Plalms, and to give Hom. 4. He Thanks for the redemption and delivery of the Soul from the evils and dangers of Mortality. And therefore we have no reason to be angry when God hears our Prayers, who call upon him to haften his coming, and to fill up his Numbers, and to do that which we pretend to give him Thanks for. And S. Chryfoftom asks. To what Purpose is it that thou fingest, Return unto thy Rest. O my Saul? &c. if thou dost not believe thy Friend to be in Rest; and if thou dost, why dost thou was made weep impertinently and unreasonably? Nothing but open, 3 20 our own Less can justly be deploted: And him that is near ba pallionate for the loss of his Money or his Advantages, Sur for Thes. we esteem foolish and imperfect; and therefore have no reason to love the immoderate Sorrows of those who too earnestly mourn for their Dead, when, in the last Resolution of the Inquiry, it is their own Evil and present or feared Inconveniences they deplore: The best that can be said of such a Grief is, that those Mourners love themselves too well. Something is to be given to Custom, something to Fame, to Nature. and to Civilities, and to the Honour of the deceased Friends:

HATE

Friends; for that Man is esteemed to die miserable, for

Mors optima eft, perire dum lachrymant fui. Sen. Hippol. φιλοίσι

Μηδέ μοι άκλους Ο θάνα Ο μόλοι, άλλα Kameinoini Savor anged i sovazas.

whom no Friend or Relative sheds a Tear, or pays a folemn Sigh. I defire to die a dry Death. but am not very deli-

rous to have a dry Funeral: Some Showres forinkled upon my Grave wou'd do well and comely; and a loft Showre to turn those Flowers into a springing Memory or a fair Rehearfal, that I may not go forth of my Doors as my Servants carry the Entrails of Beafts.

But that which is to be faulted in this Particular, is, when the Grief is immoderate and unreasonable: And Panla Romana deserved to have felt the weight of S. Hierom's severe Reproof, when at the death of every of her Children, she almost wept her self into her Grave. But it is worse yet, when People by an ambitious and a pompous Sorrow, and by Ceremonies invented for the (a) often-

(a) Expedavimus lachrymas ad oftentationem doloris paratas: ut ergo ambitions detonuit, texit fuperbum pallio caput, & manibus inter se usque ad articulorum strepitum contritis, &c. Perron.

raiwy (b) Ως 5 πατής, & παιδές υδύρε) όσεα Νυμφίκ, όσε Βανών δειλές ανάχησε τοκήας. Ως 'Αγιλευς επάρομο οδύξετο όςτα κάιων. Εςπύζων παρά πυρκαιίω, ο δινά τεναχιωζων.

tation of their Griet, fill Heaven and Earth with (b) Exclamations, and grow troublesome because their Friend is happy, or themselves want his Company. It is certainly a fad thing in Nature, to-fee a Friend trem-

bling with a Palsie, or scorched with Fevers, or dried -927 11 up like a Porsbeard with immoderate Heats, and rowling Non Siculae, upon his uneasie Bed without Sleep, which cannot be dapes dulinvited with Musick, or pleasant Murmurs, or a decent cem elaborabunt sopes Stilness; nothing but the Servants of cold Death, Popps rem, non and Weariness, can tempt the Eyes to let their Curavium cithatains down; and then they seep only to take of Death, ræque cantus fomnum reand make an Essay of the Shadows below: And yet ducent. we weep not here, the period and opportunity for Tears we chuse when our Friend is fallen asleep, when he hath laid his Neck upon the Lap of his Mother and

- Tremulúmque caput descendere justit In cœlum, & longam manantia labra falivam. her Hospan of the decealed

a righted a

let his (c) Head down to be raised up to Heaven. This Grief is ill placed

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and undecent. But many times it is worfe: And it bath been opferved, that those greater and stormy Passions do so spend the whole stock of Grief, that they prefently admit a Comfort and contrary Affection; while a Sorrow that is even and temperate goes on to its Period with expectation and the distances of a just time. The Ephelian-Woman that the Soldier told of in Petronins, was the Talk of all the Town, and the rarest Example of a dear Affection to her Husband; The descended with the Corps into the Vault, and there being attended with her Maiden, resolved to weep to Death, or die with Famine or a diftemper'd Sorrow: From which Resolution not his nor her Friends, nor the Reverence of the principal Citizens, who used the Intreaties of their Charity and their Power, could persuade her. Buc a Soldier that watched Seven dead Bodies hanging upon Trees just over-against this Monument, crept in, and a while stared upon the filent and comely diforders of the Sorrow; and having let the Wonder a while breathe out at each other's Eyes, at last he fetched his Supper and a Bottle of Wine, with purpose to eat and drink, and still to feed himself with that sad Prettiness. His Pity and first draught of Wine made him bold, and curious to try if the Maid wou'd drink: Who, having many Hours fince felt her Resolution faint as her wearied Body, took his Kindness; and the Light returned into her Eyes, and danced like Boys in a Festival: And fearing left the pertinaciousness of her Mistress's Sorrows shou'd cause her Evil to revert, or her Shame to approach, affayed whether she wou'd endure to hear an Argument to perfuade her to drink and live. The violent Passion had laid all her Spirits in Wildness and Diffolution, and the Maid found them willing to be gathered into Order at the arrest of any new Object, being weary of the first, of which like Leeches they had sucked their fill till they fell down and burst. The weeping Woman took her Cordial, and was not angry with her Maid, and heard the Soldier talk. And he was to pleased with the Change, that he, who first lov'd the Silence of the Sorrow, was more in love with the Musick of her returning Voice, especially which

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which himself had strung and put in Tune: And the Man began to talk amoroully, and the Woman's weak Head and Heart was foon possessed with a little Wine. and grew gay, and talked, and fell in Love and that very Night in the Morning of her Passion, in the Grave of her Husband, in the Pomps of Mourning, and in her Funeral Garments, married her new and stranger-Guest. For so the wild Foragers of Libya being spent with Heat, and dissolved by the too fond kisses of the Sun. do melt with their common Fires, and die with Faintness, and descend, with Motions slow, and unable, to the little Brooks that descend from Heaven in the Wilderness: And when they drink they return into the vigour of a new Life, and contract strange Marriages; and the Lioness is courted by a Panther, and she liftens to his Love, and conceives a Monster that all Men call unnatural and the Daughter of an equivocal Passion, and of a sudden Refreshment. And so also was it in the Cave at Ephefus; for by this time the Soldier began to think it was fit he should return to his Watch and observe the dead Bodies he had in Charge: But when he ascended from his mourning bridal Chamber, he found that one of the Bodies was stoln by the Friends of the dead, and that he was fallen into an evil Condition, because by the Laws of Ephelius, his Body was to be fixed in the place of it. The poor Man returns to his Woman, cries out bitterly, and in her Presence resolves to die to prevent his Death, and in seeret to prevent his Shame. But now the Woman's Love was raging like the former Sadness, and grew witty, and the comforted her Soldier, and persuaded him to live, lest by losing him who had brought her from Death and a more grievous Sorrow, she should return to her old Solemnities of dying, and lofe her Honour for a Dream, or the Reputation of her Constancy, without the change and satisfaction of an enjoyed Love. The Man would fain have lived, if it had been possible, and she found out this way for him; That he should take the Body of her first Husband, whose Funeral she had so strangely mourned, and put it upon the Gallows in the Place of the ftoln

stoln Thief. He did so, and escaped the present Danger, to possess a Love which might change as violently as her Grief had done. But to I have feen a Crowd of disordered People rush violently and in Heaps, till their utmost Botder was restrained by a Wall, or had spent the fury of their first fluctuation and watry progrels, and by and by it returned to the contrary with the same Earnestness, only because it was violent and ungoverned. A raging Passion is this Crowd, which, when it is not under discipline and the conduct of Reason, and the proportions of temperate Humanity. runs passionarely the way it happens, and by and by as greedily to another Side, being swayed by its own Weight, and driven any whither by Chance, in all its Pursuits having no Rule, but to do all it can, and spend it self in haste, and expire with some Shame and much Undecency.

When thou hast wept a while, compose the Body to Burial: Which, that it be done gravely, decently and charitably, we have the Example of all Nations to engage us, and of all Ages of the World to warrant: so that it is against common Honesty, and publick Fame

and Reputation, not to do this Office.

It is good that the Body be kept veiled and secret, and not exposed to curious Eyes, or the dishonours wrought by the changes of Death discerned and stared upon by impertinent Persons. When Cyrus was dying, he called his Sons and Friends to take their Leave, to touch his Hand, to see him the last time, and gave in Charge, that when he had put his Veil over his Face no Man should uncover it. And Epiphanius his Body was rescued from inquisitive Eyes by a Miracle. Let it be interred after the (*) manner of the Country, and the Laws of the Place, and the Dignity of the Person.

For 10 Jacob was buried with (*) No poss & most in the great Solemnity, and Jo. To poor of it paid to move the feph's Bones were carried in- And officerate to too. (arong to Canaan, after they had

been embalmed and kept Four Hundred Years; and devout Men carried S. Stephen to his Burial, making great Lamentation over him. And Alian tells, that those who

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who were the most excellent Persons were buried in Purple; and Men of an ordinary Gourage and Fortune had

their Graves only trimmed with Branches of Olive. and mourning Flowers. But when Mark Anthony gave the Body of Brutus to his Freed-man to be buried honestly, he gave also his own Mantle to be thrown into his Funeral-Pile: And the Magnificence of the old Funeral we may see largely describ'd by Virgil in the Obsequies of Misenus, and by Homer in the Funeral of Patroclus. It was noted for Piety in the Men of Jabesh Gilead, that they shewed Kindness to their Lord Saul, and buried him: and they did it honourably. And our bleffed Saviour, who was temperate in his Expence, and grave in all the Parts of his Life and Death, as Age and Sobriety it felf, yet was pleased to admit the cost of Mary's Ointment upon his Head and Feet, because she did it against his Burial: And though she little thought it had been so nigh, yet because he accepted it for that End, he knew he had made her Apology sufficient; by which he remarked it to be a great Act of Piety, and honourable to inter

Nam quid fibi faxa cavata;
Quid pulchra volunt monumenta;
Nifi quòd res creditur illis
Non mortua, fed data fomno?

Prud. Hymn, in Exeq. defunct;

our Friends and Relatives according to the Proportions of their Condition; and so to give a Testimony of our Hope of their Resurrection. So far is Piety, beyond it may be the ostentation and bragging of a Grief, or a design to

the Expence of some of the

ferve worse Ends. Such was that of Herod, when he made too studied, and elaborate a Funeral for Aristobulus whom he had murthered; and of Regulus for his Boy, at whose Pile he killed Dogs, Nightingales, Parrots, and little Horses; And such also was

Cupit omnia ferre
Prodigus, & totos melior fuccendere cenfus,
Defertas exofus opes

Statius Lib. 2. Sylvar.

Romans, who hating their left Wealth, gave order by

huge Portions of it thrown into their Fires, bathing their Locks, which were presently to pass through the Fire, with Arabian and Agyptian Liquors, and Balsam of Judea. In this, as in every thing else, as our

Piety must not pass into Superstition or vain Expence. so neither must the Excess be turned into Parsimony, and chastifed by Negligence and Impiety to the Memo-

ry of their Dead. andw area.

But nothing of this concerns the Dead in real and ef- Torus hie lofective Purpoles; nor is it with Care to be provided for cus contemby themselves: But it is the Duty of the Living. For to nobis, non them it is all one, whether they be carried forth upon a negligendus Chariot or a wooden Bier, whether they rot in the Air in noftris. or in the Earth, whether they be devour'd by Fishes or Id cinerem by Worms, by Birds or by sepulchral Dogs, by Water or aut manes by Fire, or by Delay. When Criton ask'd Socrates how credis curare he would be buried. He cold him Labina Labina 1991 he wou'd be buried? He told him, I think I shall escape from you, and that you cannot catch me; but so much of me as you can apprehend, use it as you see Cause for, and bury it; but however, do it according to the Laws. There is nothing in this OTTES av ous pixor is is mabut Opinion and the decency of Fame to be ferved. Where it is Alsa non vommun ...

esteemed an Honour and the manner of Blessed People to descend into the Graves of their Fathers, there also it is reckoned as a Curse Fugientibus Trojanis minatus est Hector.

Land, or that the Birds of the Airdevour them. Some Γνωτοί τε γνωταί τε πυρός λελάχωσι Sa-

to be buried in a strange Auts of Savator untiasquat, sel vu Torza

Nations used to eat the Bo- 'And weres spison ared asse nue Tepoto. dies of their Friends, and

esteemed that the most honoured Sepulture; but they were barbarous. The Magi never buried any but tuch as were torn of Beafts. The Persians besmear'd their Dead with Wax, and the Egyptians with Gums, and with great Art did condite the Bodies, and laid them in Charnel-houses. But Cyrus the Elder wou'd none of all this, but gave Command that his Body shou'd be inter-

red, not laid in a Coffin of Gold or Silver, but just into the Earth, from whence all living Creatures receive Birth and Nourishment, and whither they must return. Among Christians, the Honour which is valued in the

Ti sap TETE margemerees, Th γή μιχθήναι, ή πάντα μέν τα रखरे वे नवंशनव न क्या के क्या नि में Treges Xenoph wei must. Sit tibi terra levis, mollique tegaris arena, Ut tua non possint eruere offa canes,

behalf

Nam quod requiefcere corpus Vacuum fine mente videmus, Spetium breve reftat, ut alti Repetat collegia fenfus-Hinc maxima cura fepulchris Impenditur -

Prud. Hymn. in Exeq. defunct.

behalf of the Dead is, that they be buried in Holy Ground, that is, in appointed Cometeries, in places of Religion, there where the Field of God is fown with the Seeds of the Refurrection, * that their Bodies also may be among the Christians, with whom

their Hope and their Portion is, and shall be for ever. Quicquid feceris, omnia hec eodem ventura funt. That we are fure of; our Bodies shall all be restored to our Souls hereafter, and in the Interval they shall all be turned into Dust, by what way soever you or your

Mermoreo Licinus tumulo jacet ; at Cato parvo, chance shall dress them Pompeius nullo: credimus effe Deos? Varro Atacinus.

Licinus the Freed-man flept in a Marble Tomb, but

Cato in a little one, Pompey in none: And yet they had the best Fate among the Romans, and a Memory of the biggeft Honour, And it may happen that to want a Moment may best preserve their Memories, while the succeeding Ages shall by their Instances remember the changes of the World, and the dishonours of

Define scrutari quod tegit offa solum. Si mihi dent animo non impar fata sepulchrum; Angusta est tumulo terra Britanna meo.

Fama orbem replet, mortem forsocculit, at tu Death, and the equality of the Dead. And * James the Fourth, King of the Scots, obtained an Epi-

taph for wanting of a Tomb; and King Stephen is remembred with a fad Story, because Four Hundred Years after his Death his Bones were thrown into a River, that evil Men might fell the leaden Coffin. It is all one in the final event of Things. Ninus the Affrian had a Monument erected whose Height was Nine Furlongs, and the Breadth Ten, (faith Diodorus !) but John the Baptist had more Honour when he was humbly laid in the Earth between the Bodies of Abdias and Elizeus. And S. Ignatius, who was buried in the Bodies of Lions, and S. Polycarp, who was burned to Ashes, shall have their Bones, and their Flesh again, with greater Comfort than those vio-

Cernit ibi mæftus & mortis honore carentes Leucaspim, & Lycise ductorem classis Orontem. Aneid. 6. lent Persons who slept among Kings, having usurped their Thrones when they

they were alive, and their Sepulchres when they were dead.

Concerning doing Honour to the Dead, the Confidera-

tion is not long. Anciently the Friends of the Dead uled to make their Funeral Luftravique viros, dixique novistima verba. Orations, and what they speak of greater Commendation, was pardoned upon the accounts of Friendship: But when Christianity feized upon the Poffession of the World, this Charge was devolved upon Priefts and Bishops, and they first kept the Custom of the World, and adorned it with the Piety of Truth and of Religion; but they also ordered it that it should not be cheap; for they made Funeral Sermons only at the death of Princes, or of fuch Holy Persons who shall judge the Angels. The Custom descended, and in the Chanels mingled with the Veins of Earth through which it passed: And now-adays Men that die are commended at a Price, and the measure of their Legacy is the degree of their Vertue. But thefe things ought not fo to be: The Reward of the greatest Vertue ought not to be prostitute to the doles of common Persons, but preserved like Laurel and Coronets, to remark and encourage the noblest things. Persons of an ordinary Life should neither be prais'd publickly, nor reproached in private: For it is an office and charge of Humanity to speak no evil of the Dead, (which, I suppose, is meant concerning things not publick and evident;) but then neither should our Charity to them teach us to tell a Lye, or to make a great flame from a heap of Rushes and Mushromes, and make Orations crammed with the Narrative of little Observances, and Acts of civil, and necessary, and eternal Religion.

But that which is most considerable is, that we · should do something Xaips wer, & Harenas, no es Ai feo Souvers for the Dead, some- Havne & non Tenen na miegos sev unes lu. thing that is real and Iliad. J. of proper Advantage. That we perform their Will, the

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redound to the Advantage of our Friends alto, that their Debts be paid even beyond the Inventory of their

Movables.

Chap. 3.

Besides this, let us right their Causes, and affert their Honour, When Marcus Regulus had injured the Memory of Herennius Senecio, Metius Carus asked him. What he had to do with his Dead? And became his Advocate after Death, of whose Cause he was Patron when he was alive. And David dded this alfo, that he did Kindness to Mephibosheth for Yongthan's Sake: And Solomon pleaded his Father's Cause by the Sword, against Joab and Shimei. And certainly it is the noblest thing

nva mejvoiav, z un maeguednoai, never see, but yet hath deserpunde of soil oners oure3 - as. Tfoc. Plataic.

- Misenum in littore Teneri Flebant, & cineri ingrato suprema ferebant. Aneid, 6.

in the World to do an Act of Xei & xi of megorow nothonodal Kindness to him whom we shall ved it of us, and to whom we would do it if he were present a and unless we do fo, our Charity is Mercinary, and our Friend-

Sect. 8

ships are directly Merchandise, and our Gitts are Brokage; but what we do to the Dead, or to the Living for their fakes, is Gratitude, and Vertue for Vertue's fake.

and the noblest Portion of Humanity.

And yet I remember that the most excellent Prince Cyrus, in his last Exhortation to his Sons upon his Deathbed, charms them into Peace and Union of Hearts and Defigns, by relling them that his soul wou'd be still alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive: and what we do to our dead Friends, is not done to Persons undiscerning, as a fallen Tree, but to such who better attend to their Relatives, and to greater Purposes, though in other manner than they did here below. And therefore those wife Persons, who in their Funeral Orations made their Doubt, with an िस माड बारीमानड महिर्देश मार्यान क्या मी वार्षि मिर्पणार्थण । if the Dead have any perception of what is done below I which are the Words of Mocrates, in the Funeral Encomium of Evagoras, did it upon the uncertain Opinion of the Soul's Immortality; but made no question, if they were living, they did also understand

understand what could concern them. The same Words Nazianzan uses at the exequies of his Sifter Gorgenia, and in the former invective against Julian: But this was upon another Reason: ev'n because it was uncertain what the state of Separation was, and whether our Dead perceive any thing of us till we shall meet in the Day of Judgment. If it was uncertain then, it is certain, fince that time we have had no new Revelation concerning it; but it is ten to one but when we die we shall find the state of Affairs wholly differing from all our Opinions here, and that no Man or Sect hath gueffed any thing at all of it as it is. Here I intend not to dispute, but to persuade: And therefore in the general, if it be probable that they know or feel the Benefits done to them, though but by a reflex Revelation from God, or some under-Communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our Charities or Duties to them respectively; fince our Vertues use not to live upon Abstractions and Metaphysical Perfections or Inducements, ac blow

Sense. However it bear

but then thrive when "Hase & SH Lumi Hatoranio Service, they have material Ar- - nai wy mede un sor seinens [seus; guments, such which Euder au rae sue a senacuir & sara, Azaare not too far from Ou uir ud cool of axides, and Savorio. Iliad. 4

it is certain they are not dead; and though we no more see the Souls of our dead Friends than we did when they were alive, yet we have reason to believe them to know more things and better: And if our Sleep be an Image of Death, we may also observe concerning it; that it is a flate of Life fo separate from Communications with the Body, that it is one of

ways of Oracle and Proof her Actions and Powers, Seps). if the cou'd get free from

best declares her Immor- 72 Th ve rapaire), zi rore Ti il une tality, and the nobleness seeig, this is as come prairies Cyrus apud Xenoph. Lib. 8. Inflittle.

the Body, (as in the state of Separation) or a clear Dominion over it. (as in the Refurrection.) To which also - Tie to this Confideration may be added, that Men a long Juga x ei Swar, d-TRE OPEVES AX EVE mauray. Iliad. J.

a) eir ai-time live the Life of Sente, before they wie their Real Sandbuston for until they have furnish'd their Heads with experiments and notices of many Things, they cannot at all discourse of any thing: But when they come to use their Reason, all their Knowledge is nothing but Remembrance ; and we know by Proportions, by Simi-Heudes and Diffimilitudes by Relations and Oppositions, by Caples and Effects, by comparing Things with Things; all which are nothing but operations of Una derstanding upon the stock of former notices, of something we knew before, nothing but Remembrances: All the Heads of Topicks, which are the stock of all Arguments and Sciences in the World, are a certain Demonstration of this; and he is the wifest Man that remembers most, and joins those Remembrances together to the best purposes of Discourse. From whence it may not be improbably gathered, that in the state of Separation, if there be any Act of Understanding, that is, if the Understanding be alive, it must be relative to the notices it had in this World, and therefore the Acts of it must be Discourses upon all the Parts and Persons of the Conversation and Relation, excepting only fuch new Revelations which may be communicated to it; concerning which we know nothing. But if by feeing Socrates I think upon Plato, and by feeing a Pi-Sture I remember a Man, and by beholding two Friends Fremember my own and my Friend's Need, (and he is wifest that draws most Lines from the same Centre. and most Discourses from the same Notices) it cannot but be very probable to believe, fince the Separate Souls understand better, if they understand at all, that from the notices they carry'd from hence. Id what they find there equal or unequal to those Notices, they can better discover the things of their Friends than we can here by our Conjectures and craftiest Imaginations; and yet many Men here can guess shrewdly at the Thoughts and Defigns of such Men with whom they discourse, or of whom they have heard, or whose Characters they prudently have perceived. I have no other end in this Discourse, but that

Chap. 5.

that we may be engaged to do our Duty to our Dead; lest peradventure they shou'd perceive our Neglect, and be witnesses of our transient Affections and Forgetfulness. Dead Persons have Religion passed upon them. and a folemn Reverence: And if we think a Ghost beholds us, it may be we may have upon us the Impreffions likely to be made by Love, and Fear, and Religion. However, we are fure that God fees us, and the World fees us: And if it be matter of Duty towards our Dead. God will exact it; if it be matter of Kindness, the World will; and as Religion is the band of that, so Fame and Reputation is the Endearment of this.

It remains, that we who are alive should so live, and by the Actions of Religion attend the coming of the Day of the Lord, that we neither be furprized nor leave our Duties imperfect, nor our Sins uncancel'd, nor our Persons unreconcil'd, nor God unappeased: But that when we descend to our Graves, we may rest in the Bosom of the Lord, till the Mansions be prepared where we shall fing and feast eternally. Amen.

Te Deum Landamus.

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